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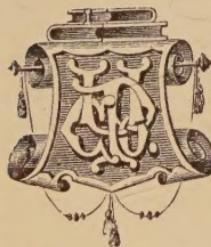
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JESUS: HIS LIFE AND WORK

AS NARRATED BY

THE FOUR EVANGELISTS

BY HOWARD CROSBY



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TO

HENRY DRISLER, LL.D.,

PROFESSOR IN COLUMBIA COLLEGE,

WHOSE LARGE AND VARIED LEARNING WAITS UPON A SINCERE FAITH

IN THE LIFE AND DEATH OF JESUS CHRIST,

THIS VOLUME IS RESPECTFULLY INSCRIBED.

P R E F A C E.

THE life of Jesus is the *historic* basis of Christianity. That life (including the death and resurrection) as explained by the apostles is the *doctrinal* basis of Christianity. The words of Paul may stand as a motto for all the epistolary teaching of the New Testament:—"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory (*εἰ μαρτύρετε*) what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures" (1 Cor. xv. 1-4). The public career of Jesus began with the announcement that he was the sacrificial Lamb for the world's sin. The sacrifice was, of course, the pivotal fact of such a career. The history preceding the sacrifice is the manifestation of the victim, that the world may see and know him. The history succeeding the sacrifice is the manifestation of the victory achieved, the intended work wrought.

As the life of Jesus is thus both the historic and doctrinal basis of Christianity, the Church of Christ is ever to be purified or preserved in purity by a constant recurrence to that life. Everything in doctrine or practice is to be brought to this touchstone, and to stand or fall by this test. Everything that is out of harmony with the life of Jesus, as explained by the Baptist and the Apostles, is abnormal in Christianity. Neither philosophy nor authority can palliate the incongruity. When Jesus ascended, man was thrown back upon his completed earthly life as the gospel to be preached and received, until the same Jesus should return in like manner as he ascended. The truth was complete. Man's search into this truth must be a search into the great fact as given us, and not an independent appeal to consciousness or reason. Hence the study of the life of Jesus from his birth to his ascension is the appropriate occupation of the Church. Here is the only field open for legitimate discovery in a true theology. For these reasons no apology need be offered for multiplying the histories of the life of Jesus. The many such histories that this age has produced are significant of a healthy condition of the Christian heart, and though some of the most prominent of these are from the pens of skeptics and scorners, "notwithstanding, every way, whether in pretence or in truth, Christ is preached," and the attention of men is turned in the right direction. Most of the books

which have been written on the life of Christ have been largely disquisitional. These have the advantage of bringing forth a special view of Jesus' work or word with greater freshness and in appropriate connections, but they also have the disadvantage of exalting the special doctrine on which the writer dwells beyond its comparative importance. The *proportions* of truth are not duly maintained.

It has, therefore, been my desire in the following pages to let the life of Jesus speak for itself, to take the narratives of the evangelists and make one out of the four, only adding such matter as a knowledge of the Greek language and Palestine topography might suggest. In this way I have endeavored to fill out the pictures given us by the sacred writers, without the aid of mere fancy, and never to go beyond the limit that the text warrants. In other words, I have prepared a paraphrase and harmony of the four evangelists. It has become common in some quarters to scout the idea of a harmony. I could never understand the ground of this position, unless it be in the falsity of the sacred writers. If they have given us historic truth, then their histories certainly can be harmonized. Some details may not find their exact niche in the chronology, but the great outlines will arrange themselves in coincidence. Those who argue against a harmony sometimes acknowledge their views of evangelistic errors. I have never been moved by their arguments from believing that they do not make the proper allowance for the many sides of one fact. Ten thousand years hence a history may be preserved which will speak of a Corsican named Bonaparte astonishing Europe by the victory of Marengo, and sitting, with his wife Josephine, on the throne of France. Another history will tell of a Frenchman named Napoleon, whose wife was the Austrian archduchess, Marie-Louise, who made his fame by the battle of Austerlitz, and ruled with despotic sway over Italy, Germany, Holland, and France. The criticism which finds discrepancies in the four gospels could never reconcile these two histories of the same emperor.

It is acknowledged by all that the evangelists do not pursue a chronological order. Very few historians do. Often a sequel, remote in time, must be made to follow its principal fact immediately in the narrative, and often similar occurrences must be grouped to illustrate an important principle. I cannot hold with those who consider Luke's order of time the most exact. The *καθεξῆς* of the third verse has no necessary reference to time. If we look at the manner in which this evangelist groups our Lord's teachings, we can see ample reason for the use of the word, or, if we prefer to consider the reference to time, we can find in the account of the birth and youth of Jesus, preceding his ministry, a sufficient warrant for the term. Many incidents in the life of Jesus, as we have said, cannot be placed chronologically; others we can put in chronological proximity, but are at a loss as to priority. For example, Matthew tells us that *on the same day* that Jesus spoke to the multitude of his mother and brethren, he gave the parable of the sower; but he records the former first (chaps xii., xiii.), while Luke gives the latter first, and then adds, "Then came to him his mother and his brethren," etc., where the "then" may be exact, and

mean "after," or may be general, and mean "about that time," or "on that day," (chap. viii.).

It seems impossible, therefore, to lay down any rule of order which will shut us up to the chronology of any one of the evangelists. And yet, while this is so, it seems more likely that the order of the two evangelists, Matthew and Mark (who generally agree), will furnish us with a better chronological warp on which to fill out the narrative than that of the later writer, Luke, who was not an eye-witness, as Matthew was, and whose history more frequently bears the inward marks of events and teachings grouped against the order of time. By this we do not assert Matthew's exactness by any means. Chronological order in details seems to have been of no importance in the eyes of any of the writers. The healing of Simon's mother-in-law is manifestly out of place in Matthew and right in Luke. Here Mark is with Luke. But we cannot in this preface enter upon the details* which bring us to the general conclusion, that while there is no order of time rigidly observed by any evangelist, yet the order in Matthew and Mark is more apt to be the true order than that in Luke.

There is another question of more importance to be touched here. If we had only the synoptic gospels, we should certainly recognize but one journey of Jesus from Galilee to Jerusalem, that mentioned in Matthew, xix. 1; Mark, x. 1; and Luke, ix. 51-56, a harmony of which three passages would make Jesus and his apostles to have journeyed through Samaria to Judea and then to have crossed over into Perea. This was evidently the journey, five or six months preceding his crucifixion, to the Feast of Tabernacles, mentioned by John (chap. vii. 10). But John mentions two other journeys from Galilee to Jerusalem preceding this, the first in chap. ii. 13, the second in chap. v. 1. The first, he states, was on the occasion of a Passover, and the second on the occasion of "a Feast of the Jews." Besides this, John mentions (chap. vi. 4) a Passover to which Jesus did not go, because of the personal danger to which he would be subject (cf. chap. vii. 1). It is usually supposed that the first Passover of John was that which immediately succeeded our Lord's baptism, that the "Feast of the Jews" was the next Passover, a year after, and that the Passover to which Jesus did not go was the third Passover of his ministry. Hence it is argued that he was crucified at the fourth Passover, and hence his ministry extended over three years. Some, however, hold that his ministry was only one year long, that the first Passover of John was (as in the other view) that which immediately succeeded our Lord's baptism, that "the Feast of the Jews" was the succeeding Pentecost, that the Passover to which Jesus did not go was not a Passover but the Feast of Tabernacles again mentioned in chap. vii. 2, and that he did eventually go secretly to this. Browne argues zealously for this view from grounds of general chronology, as he wishes to put the beginning of our

* The harmony in its details has been carefully arranged according to my view of the internal evidence, but any statement of particulars regarding my reasons would be tedious and unprofitable. Where the order is a matter of moment and a change in the usual view has been made, the reasons have been given in the work.

Lord's ministry in A.D. 28 (fifteenth of Tiberius; Luke iii. 1), the crucifixion taking place in A.D. 29.*

But this theory involves, besides other difficulties, the violent excision of the word "passover" from the text of John, vi. 4, which cannot be justified. We are, therefore, required by John's gospel to recognize *two* years of ministry, and it will depend on the interpretation of the "Feast of the Jews," in John, v. 1, whether we make it two years or three. For my own part, I believe three years' time is more in accordance with the amount of incident and the growth of sentiment that we find recorded in the evangelists, quite apart from the significance of the number three and the age thirty-three.

We find, then, that as John wished especially to record what happened in Jerusalem, he had occasion to speak of the different journeys which Jesus made thither, while the other evangelists, chiefly engrossed with his Galilean life and teachings, omit all mention of his Jerusalem visit, except that last one, at which the great sacrifice was offered up. The synoptic writers show Jesus as the man of Galilee, with his humanity shining forth toward the Gentiles. It is a broad exoteric view they furnish. But John shows Jesus as the true temple at Jerusalem, with the mystery of his divinity dwelling among men—among a chosen people. This is the esoteric view. The two views must be combined before we can understand aright the life of Jesus. In Galilee the great principles of the heavenly kingdom are promulgated. There the sermon on the mount is preached. But in Jerusalem the depths of spiritual life are opened, and there he gathers up his disciples into the mysterious prayer of the Son to the Father. It was necessary that a long time should elapse before John's esoteric gospel could be received by the Church. In other words, the Church, after its foundation, had to be shaken by Judaizing dissension and outward persecution before it could reach the higher view of the life of Jesus which the fourth gospel conveys. We may believe that quite early in the apostolic history it was found necessary to carry from church to church the narrative of the life of Jesus, in order to give correct form to the growth of each church, left, as almost each church was, to the eldership-supervision of men who had never seen our Lord, and receiving only an occasional visit from an apostolic or evangelic eye-witness. Matthew's † gospel, which was without doubt the first written, may have been

* The *Ordo Saecorum* of the Rev. Henry Browne, Principal of the Diocesan College, Chichester (1844), is an elaborate and valuable treatise on Biblical chronology. In the question before us he supposes that the heading of Luke's third chapter contains the date, not of the mission of John the Baptist, but of the year of our Lord's ministry. He then states that the fifteenth year of Tiberius began 19th August, A.D. 28. As one-half of the year 28 thus belonged to the fifteenth Tiberius (or, according to Jewish reckoning, nearly the whole), the Passover of A.D. 28 could be considered as belonging to the fifteenth Tiberius, about which time Jesus began his ministry (John, ii. 18).

It seems better to begin our Lord's ministry in A.D. 26, and to consider the date in Luke, iii. 1, as referring not to the beginning of John's ministry, but his appearance at Jordan a month or so before the Passover of that year. This would be Tiberius's fifteenth year, counting from his joint sovereignty with Augustus, if that began at his triumph in A.D. 12.

† Whether Matthew ever wrote his gospel in Hebrew, according to Papias, seems a matter of great uncertainty. If Roberts's view of the Greek-speaking habits of Palestine in our Saviour's

in circulation as early as the year 45. Although Paul makes no allusion to it yet his references to the knowledge of the churches, to whom he writes, with regard to our Lord, are more explicable on the theory of their possessing a written gospel than the contrary. Such allusions, for example, as that in Phil. ii. 6-8, appear not as new instructions, but reference to well-known and long-held truths. It is true that this, being one of the later epistles, has no special weight with regard to the early date of Matthew's gospel, but it does illustrate the general fact of Paul's allusions to Jesus, as if the details of his career were well known by his readers. It may be supposed, however, that the apostle, at Thessalonica, for example, where he spent a fortnight, gave orally a gospel narrative; but if he had done this, surely the church would have copied it out, and we should have had a multiplication of apostolic gospels. It seems much better to refer, 1 Thess. i. 5-8, to an oral commitment of a written gospel to their care and study, which they had heartily accepted. The same argument which would make a written gospel necessary at Thessalonica in 52, would require it at Iconium in 45.* Mark's gospel may have been prepared contemporaneously for the same object, for it is hardly probable that a narrative so very similar to that of Matthew would have been prepared after Matthew's gospel was in full circulation. Rather would the copies of Matthew's have been multiplied for the demand. The fact that we have no explicit proof of either of these gospels existing at this early date is of course no argument against so reasonable a presumption. We might expect, *a priori*, to lack proof of their existence for the first fifty years. Luke's gospel takes a new view of Christ's life. In one sense it takes the same view with Matthew's and Mark's, and, with those, is called synoptic. But while the two former ever combine the human and the divine in Jesus, Luke rests more entirely in the human. He is thus the opposite of John, who enters into the inner Deity of Jesus. Luke and John are the developments, on either side, of both Matthew and Mark. And yet we find that this is not to be pressed too strictly. For example, the passage in Matt. xi. 27, "All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him," is perfectly Johannean in its style, and yet Luke has it, while John has it not (Luke, x. 22).

We may put the date of Luke's gospel as late as the time of Paul's imprisonment at Rome (A.D. 63), and that of John's toward the close of that evangelist's

time be true, a Hebrew or Aramaic gospel would hardly have been needed. Josephus' preface to his *Antiquities* (§ 2) is quoted against the Greek-speaking theory, but his language may mean that he counted it a formidable task to translate the Hebrew of the Old Testament into classical Greek. This he might say, while Hellenistic Greek had been a second mother-tongue to him. He does not say "into another language," but "*εἰς ἄλλοδαπήν ἡμῖν καὶ ξένην διαλέκτου συνήθειαν.*"

* Some of the more ancient fathers, Theophylact for instance, put Matthew's gospel as far back as A.D. 37. I see nothing improbable in this. The common reference of Mark's gospel to a late date (A.D. 62, or even A.D. 80) seems to rest simply on a desire to make it Peter's gospel through Mark, as Luke's is supposed to be Paul's gospel through Luke. The ground of the theory is fanciful, but even if true, does not necessarily demand the late date.

long life (A.D. 98). Such are the four clear sources of the Church's historic knowledge of Christ. The Church has never sought any other, but has indignantly rejected every attempt made by pious romancists to fill up the lacunæ in the precious story. From the beginning these four gospels were holy and divine, and for man to attempt to improve or supplement them, was for Uzzah to steady the ark of God. She has been conscious of their heavenly inspiration from the start, and never condescended to argue it except as the ignorance and falsehood of enemies made it necessary to protect weak and easily deluded minds. The life of the Church has rested calmly upon this basis of "the prophets (Mark and Luke) and apostles (Matthew and John), Jesus Christ being himself the chief corner-stone."

The great need of the Church to-day is a careful study of these four gospels, not so much the perusal of dissertations on the character of the gospels and the Messiah portrayed in them, as the actual examination of the sacred Word itself. Treatises are written on the life of Jesus by many who only skim over the history to gain materials for their favorite theories, and one of these, which lately made a great stir in the world, betrayed, with a show of learning and philosophy, a lamentable ignorance of the facts of the narrative, and a complete misunderstanding of Old Testament expressions found in the New. German rationalistic critics have made themselves notorious in this nineteenth century for their destructive efforts against the gospels pure and simple. The true defence of the mind against their evil work is in the careful study of the sacred text. Before such a study the soul can only laugh at the folly of the whole crew, from Bruno Bauer, with his extreme charge of imposture through Paulus and F. Ch. Baur, to Strauss, with his elaborated and learned life-work of childishness. These and the fanciful Frenchman, Renan, with his Parisian romance on the life of Jesus, suited to the French theatres, are to be treated as we should treat a writer who should insist that the story of the Pilgrim Fathers was a mythical preface, placed before American history by later necessities (this is the Strauss idea), or was an outgrowth poetical and legendary from a few unimportant facts (this is the Renan idea). Sober consideration of such folly is only necessary to shelter weak minds, who do not study the Scriptures, from the evil influence. No one who carefully reads the gospels can be affected for a moment by such wild criticism.

It is to promote the study of the gospels that I have written this volume. I desire it to be a book which may suggest a continual reference to the sacred text, and which may make, by any explanations it may offer, the study of that text the more fascinating and fruitful. I have not sought to be elegant or eloquent, but to be careful and accurate, and yet I know I must have made many mistakes to try the forbearance of my readers. May the Spirit, who has given us the priceless volume of Gospel Story, use this feeble attempt to commend its study to the glory of our Lord and Saviour Jesus Christ!

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JESUS: HIS LIFE AND WORK.



VIRGIN'S FOUNTAIN, NAZARETH.

CHAPTER I.

THE BIRTH OF JESUS.

THE voice of God's mercy was heard so soon as man fell into sin. Its first utterance implied the coming of the God-man, but that coming was to be delayed until the race should learn by time the wretchedness of sin and the helplessness of man, and thus be prepared to understand the character of the promised Deliverer. Again and again God selected a special family and line to be the curators of his promises, hedging them about

with peculiar care for this high purpose amid the prevailing iniquity, and at last in the Jewish law and ritual elaborated this guardianship of the holy oracles. But even here the stubborn and rebellious heart of man abused its privileges, and turned the truth of God into a lie. But while this was the general treatment of the Divine mercy and its promises, there were souls in all parts of the pre-Christian history who recognized the grace and trusted the word and enjoyed the divine life. Not only the inspired prophets raised up by God to withstand the hardening of religion into formality, but many humble and hidden ones, who in private walks spent their quiet lives, waited hopefully for the salvation of God.

In the Jewish nation the expectation of the Messiah was universal, but they had, in spite of prophecy, defined him in their minds as a mere earthly monarch and conqueror of world-wide sway, who should hold all nations under the feet of the Jews.

In the heathen world the promise had not faded out. Sibylline oracles and popular impressions only echoed one another, in weak tones, it is true, but in outline sufficiently clear to show the relationship between the pagan and Judaic anticipations. The "fullness of time" was marked by a very general sentiment (among Jews and Gentiles) that the Coming One was near at hand. It is impossible to find the sentiment among the Gentiles of any defined form, or as derived from any clear source;

but we cannot deny that the restlessness of expectation marked the Augustan period of Rome.*



And as men's minds, in experience and expectation, were prepared for the great event, so was the condition of the world ordered for the same end. The successive empires of Egypt, Assyria, Babylon, Persia, and Macedon, had only made the world ready for the Roman yoke, and the idea of universal empire was now for the first time virtually realized. From Britain to the Indies, and from the Caspian to the Canaries, Rome held undisputed sway.

* Julius Cæsar, and, after his death, Augustus, was regarded as the Rex venturus. (Cic. *Divin.* ii. 54. Sueton. *Aug.* 94.) Cf. the well-known passages of Suetonius and Tacitus, which refer to the coming out of Judea of a monarch to rule the whole world. Also cf. the 4th eclogue of Virgil and the whole literature of the Sibylline oracles.

The very size of the empire, and the manner in which it had made its accessions, gave it a far more tolerant spirit toward all religions than any of its predecessors possessed. The unity of the government, and that a government of toleration, rendered it easy for a great religious fact to be made known everywhere, and the doctrines based on that fact to be everywhere propagated. Moreover, as never before, since the separation of the nations from the Mesopotamian plain, there was an almost universal language. Not that the various nationalities had abandoned their vernacular tongues, but that a master language had inserted itself everywhere, and overlaid all the world with its presence and influence. It was the language of art and refinement, as well as the language of commerce and travel. It was the minister of literature and of trade. In the eastern portion of the empire it was most complete in its conquests, but in the western portion also it was the dialect of the cultivated, and received higher honors than the Latin itself. This universal language was the Greek, the most perfect tongue ever spoken by man, rich in its roots and inflections, and possessing a nicety of discrimination and flexibility of form that could best develop the human mind by best grasping the subjects of thought. By this unity of government, toleration of religions, universality of the Greek language, and (we may add) cessation of wars, the prophecy of Isaiah was fulfilled—"Prepare ye the way of the Lord, make straight in the desert

a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—(Isaiah, xl. 3–5.)

In the year 750 after the foundation of Rome, twenty-six years had elapsed since, by the death of Mark Antony, Octavianus had become the undisputed master of the Roman world. The constitution of the empire (which had succeeded the republic, with its system and its names largely preserved) was such as to allow many of its out-lying provinces to be governed by tributary or subordinate kings, thus flattering the pride of the subject nations, while rendering their allegiance equally firm and more tranquil. Judea, Samaria, and Galilee, with Perea and Gaulonitis, the whole of the original land of Israel, was governed by Herod, an Idumean, who had married Mariamne, a daughter of the royal Jewish house of the Maccabees, and who had, through the favor of Mark Antony, and then of Augustus, received the title of king.

The history of the Jews, for more than five centuries previous to the birth of Christ, had been that of a provincial people. The feeble remnant who returned from Babylon had continued to be the subjects of the Persian monarchy until that monarchy was destroyed by Alexander. Under Alexander's successors, the Greek kings

of Syria, the Jews were governed with severity, until the excesses of Antiochus Epiphanes, the eighth king of that dynasty, drove them into resistance, under the gallant leadership of Mattathias, a priest, and his sons, one of whom, Judas, received the surname of Maccabeus (or "the hammer") for his valor and success. This revolt began in b. c. 168 and was ended in b. c. 143, when the independence of the Jews was recognized by the Syrian monarch Demetrius II., Simon, the brother of Judas Maccabeus, being then the leader of the Jews. Simon's grandson, Aristobulus, first assumed the title of king in b. c. 107, which title continued in the family through two generations further, until Herod, through his intrigues, made himself, by Roman power, first governor of Galilee, then tetrarch of Judea, and at last (in b. c.* 40) king of Judea. Herod was a monster of cruelty; but so long as his bloodshed was confined to his private enemies and rivals, especially those of the Maccabean or Asmonean house, the Roman government continued its favors, and increased them for his fidelity to the cause of Rome.

In the year of Rome 750, to which we have referred, Herod was an old man of seventy, wasting away under a painful disease. He had reigned thirty-seven years in splendor and crime, and was now dying with undiminished ferocity that seemed to get only inspiration from his pains. A general registration of the inhabitants of Syria had been

* It will be borne in mind that the true date of the nativity is b. c. 4.

ordered by Augustus, and this order included the kingdom of Herod. Although the Roman law only took cognizance of the place of a man's residence, and not of his birth, yet the Jewish custom would modify the mode of taking the census in Palestine ; and hence each man would go to his *forum originis*, or family head-quarters, in order to be enrolled. In accordance with this system, a carpenter of Nazareth in Galilee, whose name was Joseph, proceeded with his young wife Mary to Bethlehem in Judea, and took up their humble quarters in the stable of a public *khan* or lodging-house. A strange experience had marked this unnoticed couple / The woman's cousin, who was the wife of a priest in Judea, had brought forth a son in her advanced years, regarding whose birth and character an angelic messenger had notified the aged priest, while he was officiating in the temple in the order of his course. The woman herself, the carpenter's wife, had, before her marriage, received a visit of the same angelic being, who had promised her a child in her maidenhood, who should be the long-expected Messiah. On a visit afterward made to her cousin, the priest's wife, before either of the promised children had been born, she was saluted by her in prophetic strain as the mother of the Messiah, to which salutation her own rapt spirit responded in words of inspiration. Full of the deep thoughts that these circumstances had engendered, the Nazarene girl had returned to her home, and under the

protection of her nominal husband, waited for the event. The decree of Cæsar had now brought them to Bethlehem. This was the strange experience locked up in the breasts of those two plain people, as they lodged in the stable of the inn. Although plain people, royal blood flowed in the veins of both. They were the lineal descendants of David ; and this fact had a deep significance in the Jewish mind. These humble people were not gross and vulgar, as the lower classes of large cities often are ; but their origin, their quiet life in Galilee, their connection with a priestly family, and the general influences of the Jewish faith, produced and nurtured in them a dignity and refinement which would have adorned the highest walks of life. The whole bearing of the interview between the cousins, as given by the evangelist Luke, is lofty and graceful ; and the words uttered are replete with beauty and sublimity. Mary's words, under the name of the "Magnificat," have been prized by the Church for nearly nineteen centuries as one of its most precious gems of lyrical thought.

The wonderful occurrences of the preceding fifteen months, a renewal of angelic visitation and prophetic inspiration after an interval of ages, the exact determination of the Messianic birth, and of the new Elijah who should prepare the way before Him—these things were necessarily known but to a chosen few. The kingdom of God was not to come with observation. It was not to

astonish the senses, but to convince the understanding by its heavenly truth. Its human framework was to be simple and unostentatious. A few witnesses should behold its necessary marvels, but its own inherent truth should be its passport to the confidence and homage of mankind. The bodily life of the Messiah and the miraculous accompaniments could necessarily be beheld but by a limited number. By these the Redeemer would lay the



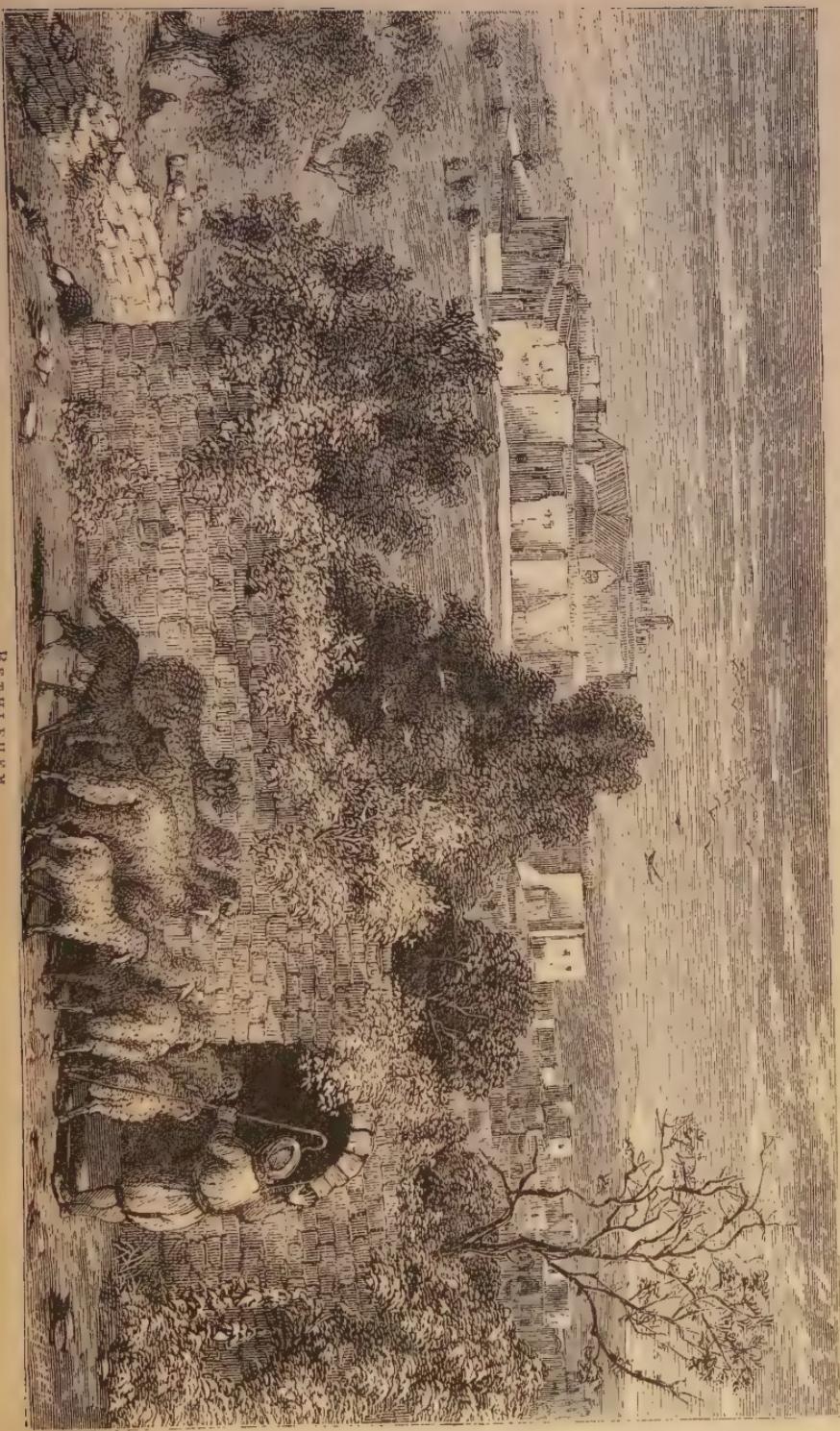
AIN KARIN.

historical basis of His work, but by His doctrine and His spirit he would achieve the conquest of the world. At the time of which we are now treating, the special revelation that had been so lately vouchsafed from heaven was probably known in its completeness to the old priest Zachariah and his wife Elizabeth, and to Joseph, the carpenter, and his wife Mary, and to no others. A general rumor, however, prevailed in the hill country of Judea that great

things were to be expected of Zachariah's child, for, upon the birth of the child, now six months old, the father had declared to his neighbors the facts of the vision and the promise in the temple. Upon the great mass of the Jewish people, of course, these things made no impression whatever! No hint of the story, perhaps, had reached their ears, so that the birth in Bethlehem was as private and unnoticed an event as any of the births that are constantly occurring in humble life.

Bethlehem is situated amid scenery of great rural beauty. Though only six miles south of Jerusalem, that great city is entirely shut out from sight by the high ridge on which at present the convent of Mar Elyas rears its white walls and spire. On every side the green hill-slopes skirt the quiet valleys, among which the chalky aspect of the Bethlehem hill is conspicuous. The town crowns the hill, and forms the petty metropolis of the district. Down in the northern valley the tomb of Rachel marks a sad epoch of the patriarchal day. In that little western plain we may see Ruth gleaning behind the reapers in the fields of Boaz; and on that further hill-side, among the outcropping rocks, young David, Ruth's great-grandson, at a later day, is tending his father's sheep and cheering the vales with the echoes of his voice and harp. These softer scenes of the recorded history of Israel had been witnessed in this tranquil district, and, with the exception of the fortification of the town by Rehoboam as a

BETHLEHEM.



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precaution against Egyptian invasion, the associations of war are wholly unconnected with the spot. The very name of the place was significant—"the house of bread"—testifying to the fertility of the surrounding soil, and doubtless providentially indicative of the higher glory that awaited the town where *He* should first appear, who was to be the bread of life to every hungry soul. Although the town was small and had never held any political importance, it was very prominent in the minds of the Jewish people. Its historical connections, such as we have mentioned, had given it a large place in the national regard, and the voice of prophecy had designated it by name as the birthplace of the Everlasting Ruler of Israel.*

It was in this place of peaceful memories and happy prophecies, in the portion of the *khan* where the beasts of burden were kept, that Jesus, the son of Mary, was born. Wrapt in the swaddling-clothes of babyhood, his first bed is the feeding-trough of the cattle.

The mother's faith and gratitude were full and fresh in that lowly abode, as she bestowed the name, dictated by the angel, upon her boy. That name—Jesus, or Jehoshua—had been borne in the Jewish history by two great types of the coming Messiah—first, by the successor of Moses, the conqueror of Palestine, who established Israel in the promised land; and a thousand years later, by the

* Micah, v. 2.

high-priest who restored the worship of the temple after the captivity.* The kingly† and priestly offices had been thus marked by the name, which was to be borne forever by the Supreme King and Priest, and which in its meaning (salvation of Jehovah) was to designate the character and design of the incarnation. The virgin mother must have pondered upon the significance of a name so given, and upon its place in the national history. With the heavenly words she had received, and the Messianic light that had shone upon her mind and heart, the God-given name of her son must have ever been to her a text of gratitude and hope. In her inspired song of praise, before alluded to, she had echoed the language of David and Habakkuk,‡ in evident reference to the holy name of the expected child—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour"§—where the last phrase in the Hebrew tongue which she used would bear a striking similarity to the name that was then so deeply impressed upon her mind. And now, as the new-born babe lay breathing and sleeping on the manger straw, the thought of his name must have filled the rude stable with unearthly glory.

Such was the birth of Jesus. The Roman power was fastening itself upon the nations with its iron system and

* Zech. iii.

† Joshua was, like Moses, virtually a "king in Jeshurun." Deut. xxxiii. 5.

‡ Compare Ps. xxxv. 9, and Hab. iii. 18.

§ Luke, i. 46, 47.

relentless energy—the vast interests of the world were seething in this capacious political cauldron of assimilation—the emperor had grown so great that he overshadowed the whole earth, and when he spake its very borders trembled—in Palestine the Herodian family, by shrewdly chiming with the policy and prejudices of Rome, wielded a despotic sway, and produced confusion and distress amid the remnants of the ancient nation, where the life and spirit of the divine law had well-nigh faded out, when, in opposition to all these devastations of despotism and formalism, the germ of liberty and spirituality for the world was planted among those Judean hills, and a few unheeded and unworldly souls nursed its mysterious growth.

CHAPTER II.

THE THREEFOLD WITNESS.

A FEW only had received the supernatural tokens of the coming birth of Christ. So a few only were to behold the tokens of the supernatural character of the new-born Jesus. We have already noticed that necessarily but a few, compared with the great mass of the human race, could have been personal witnesses of the life of Christ and its miraculous testimonies ; and we have also noticed that the testimony of a few was all that was necessary to form the historic basis of the Christian doctrine, the truth itself containing the convincing power which was to conquer the world for God. Accordingly we find only three separate and very distinct groups of witnesses selected by the wisdom of God to testify to the divinity of the Bethlehem babe. The first was a company of shepherds, spending the night, as was their wont, in the open air, while watching their flock against the assault of jackal, dog, or thief. Looking up at the stars, as David often had done in these same pastures, they would learn to think of things beyond this earth, and would marvel at the greatness of that God who had made the strange depths of ether and the stellar fires. This little band

were thoughtful and devout ; they had looked for the Messiah, and were ready for the Gospel. In the quiet of their watch-night, the heavens are suddenly ablaze ; a stream of glory is poured from the skies and envelopes the astonished peasants ; and as they behold in the midst of the brilliancy the commanding form of an angel, they are overwhelmed with fear. The angel's gentle speech reassures them : "Be not terrified, for I am the messenger of most joyful news to you and all God's people. I have come to tell you that in Bethlehem the Messiah has appeared—a little new-born babe lying in a feeding-trough." As these strange words reached and comforted them in the dewy night, the glory around them became filled with heavenly beings, who joined in such a chorus of praise as earth had never heard before : "Glory in the highest to God, and upon earth peace ; among men goodwill." With this burst of celestial harmony, the wonderful scene gradually faded from view. The angels and the glory seemed to retire behind the limits of the firmament, and left the shepherds again with their sheep and the quiet stars. Recovering from their astonishment, they propose to leave the flock and go at once to the town. They go, not speculating whether the announcement were true, but in the confidence of a simple faith, hastening to behold the Anointed One of Israel. That the great Messiah should be a helpless little child, and that, too, in a cattle-stall, they receive as readily as if they had been told he was

an imperial prince in purple, sitting upon the very throne of Solomon. When they reach the town they seek out a stable where a child had lately been born. It is easy to find a place with such a mark. They see the infant Jesus, and tell their simple but wonderful story, which soon becomes the marvellous tale of Bethlehem.

With hearts of gratitude, and voices of praise, the shepherds return to their abandoned flock; and while the story excites the empty conversation of the town, there is one who, in deep meditation, receives this new testimony to her son's Messianic character, and ponders with curious thought upon his future manhood.

The second group of witnesses appear forty days later. The child Jesus had been circumcised on the eighth day, according to the Jewish law, and had then formally received the name by which he was to be forever known. When thirty-three days more had elapsed, Joseph and Mary carried the babe over the six miles of hilly road to the Holy City to perform two religious duties in the courts of the temple. The first-born child of every Jewish mother was originally to be set apart to the Lord's special service in commemoration of the deliverance of Israel when the first-born of the Egyptians were destroyed. Afterward* the tribe of Levi received the honor of consecration in the stead of the first-born, because of their noble conduct at the time of the apostasy regarding the golden calf, by

* Cf. Exod. xiii. 11-15. Numbers, iii. 5-13, 40-51; xviii. 15, 16.

reason of which substitution every first-born child (after the first twenty-two thousand, who exactly equalled the Levites in number) was redeemed by the presentation of five shekels to the Lord's treasury. The narrative of Luke seems to signify that in the case of Jesus, Mary did not exercise the power of redemption, but actually presented her child to the Lord as one peculiarly set apart to a holy life-long service. Besides this duty, it became her to offer at the door of the temple the offering of purification,* which consisted of a lamb for a burnt-offering and a young pigeon or turtle-dove for a sin-offering. Where the offerer was poor, two doves or two pigeons were substituted; the one for the burnt-offering and the other for the sin-offering. In the present instance, the latter style of the offering which they made is a proof of the poverty of Joseph and Mary. There was at this time residing at Jerusalem a man of holy heart and life, named Simeon, who had received a divine intimation that he should not die before he should behold the Messiah. From the time of this revelation he had been hopefully awaiting the arrival of Israel's Saviour. On the day of Mary's arrival in the city, a spiritual impulse guided his feet to the court of the temple, and as the Nazarene mother brought in her child, he took it into his arms, and praised God with a psalm of inspired power: "Now thou dismissest thy servant, Lord, accord-

* Lev. xii.

ing to thy word, in peace ; for mine eyes have seen thy salvation, which thou hast prepared before all peoples ; a light for revelation to the nations, and a glory to thy people Israel." This new marvel made its deep impression upon the minds of Joseph and Mary, when the holy



FIGURES IN THE TEMPLE.

man proceeded to pronounce his benediction upon them, and added a prophecy that was meant for Mary's own heart : " Lo, this one is intended for the falling and resurrection of many in Israel, and for a sign that shall be

gainsayed ; and a sword shall pass through thine own soul, in order that strifes may be revealed from many hearts." The prophecy contained the history of the overthrow of prejudice which should mark the rise of the Redeemer's kingdom, and which should include even the tender heart of Mary in its necessary work. There was another venerable witness to the infant Saviour in the temple court on this occasion, a woman named Hannah (Anna), daughter of Phanuel, of the Tribe of Ashér, who had seen more than a hundred summers, and who was spending her last days in active service in the temple, accompanying her service with frequent fasting and earnest prayer. This aged widow heard the words of Simeon, and responded heartily in praise to God, and began at once to proclaim the Messiah to the devout Jews who were expecting the day of redemption. Simeon and Hannah formed the second group of witnesses.

The third group came from a distant country, and represented the great Gentile world which was to share in the blessings of the Redeemer. For two years the Magi of Chaldea* had noticed peculiar signs in the heavens,† until at last a meteoric light that shone as a new star upon the western horizon led some of their

* The Magi were a Persian guild of sacred philosophers; but from the time that Persia (under Cyrus) seized upon Babylon, the guild was represented in that imperial city. The purer, non-idolatrous worship of Persia was theirs. See Prof. Upham's excellent monograph, "Who were the Wise Men?"

† Perhaps the conjunction of Jupiter and Saturn, which Kepler suggested.

number by an irresistible impulse to travel westward and seek the full meaning of the phenomenon, which they had already connected in their mind with the birth of a great Jewish king, for whom they had prepared presents of gold, frankincense, and myrrh. It may be that from the Jewish captivity in Babylon, five centuries before, the tradition of a coming Jewish king of glory had been preserved among the Magi, the prophecies of Daniel



THE WISE MEN BY NIGHT.

being especially thus cherished among the learned guild, who would claim him as one of their number. Five hundred miles across the desert tract that lies between the Euphrates and the Jordan, in the latitude of Jerusalem, would be the direct route from Babylonia ; but it is not likely that the Magi pursued this unusual and wearisome course. They would follow the valley of the Euphrates to the northwest, and then from the neighborhood of

Thapsacus strike southwestward along the Syrian highlands to Jerusalem. This was the usual route (and probably the shorter in time) between Babylon and Judea, in order to avoid the desert. The star seems to have disappeared from the eyes of the Magi, and hence its presence would not lead the travellers to make the direct course instead of the easier journey. We find the eastern philosophers at Jerusalem making zealous inquiry regarding the expected Messiah, until their errand reaches the ears of the suspicious old Herod, who straightway summons the highest dignitaries of the Jewish people, the first authorities in the Mosaic and prophetic Scriptures, and asks them of the birthplace of the Messiah. When they had shown him from Micah's prophecy that Bethlehem was the designated spot, he called the Magi to a private audience, and extracted from them all their knowledge in the matter. The aged despot felt assured, from the combined information furnished by the Magi and Sanhedrim, that so near Jerusalem as at Bethlehem was living a child who mysteriously threatened the Herodian dynasty, and who, if allowed to survive, might prove the long-looked-for Messiah, and carry away the hearts and allegiance of the Jewish nation. As the whole city had been excited by the Oriental visitors and their story, the jealous monarch felt obliged to use extreme caution to attain his end—the destruction of the child. The Messianic feelings of the Jews would not permit him to use a

Jewish means of identifying the infant ; he must therefore engage the Chaldeans themselves in this work, which he does under pretence of a desire to follow them in a tribute of homage to the wonderful child. When they should have found the babe for which they were in search, they would bring back the news to the sovereign who had so aided them in their investigation, that he, too, who had shown such interest in the matter, might see and salute the Messiah with becoming reverence.

Shortly after leaving the royal palace, the little group of eastern sages were overjoyed to see suddenly again, in the south, the same peculiar star which had first drawn them upon their distant journey. It lay in the same strange way on the edge of the horizon, and seemed to call them to the full realization of their hopes. As they leave the walls of the sacred city, the star rests upon the hill of Mar Elyas, but when they have reached that conspicuous summit their shining guide has descended, and now watches like a heavenly eye over the lower height of Bethlehem. Its position confirms the words of the learned Jews of Jerusalem, and they are now confident of the result. They pass down into the valley, leave Rachel's tomb upon their right, and then ascend the Bethlehem hill, never losing sight of their supernatural leader, which, as they enter the town, leaves its higher position and so far approaches the earth as to specialize a particular house—the very stable of the nativity. The delighted travellers

enter the building, and as soon as they see the child in Mary's arms, they yield him the profound obeisance of the Orient,—then rising from their prostration, they open their packages and bestow upon the infant Jesus the gifts of royalty, gold, frankincense, and myrrh. As Mary hears their story and sees their devotion, her heart re-



IN EGYPT.

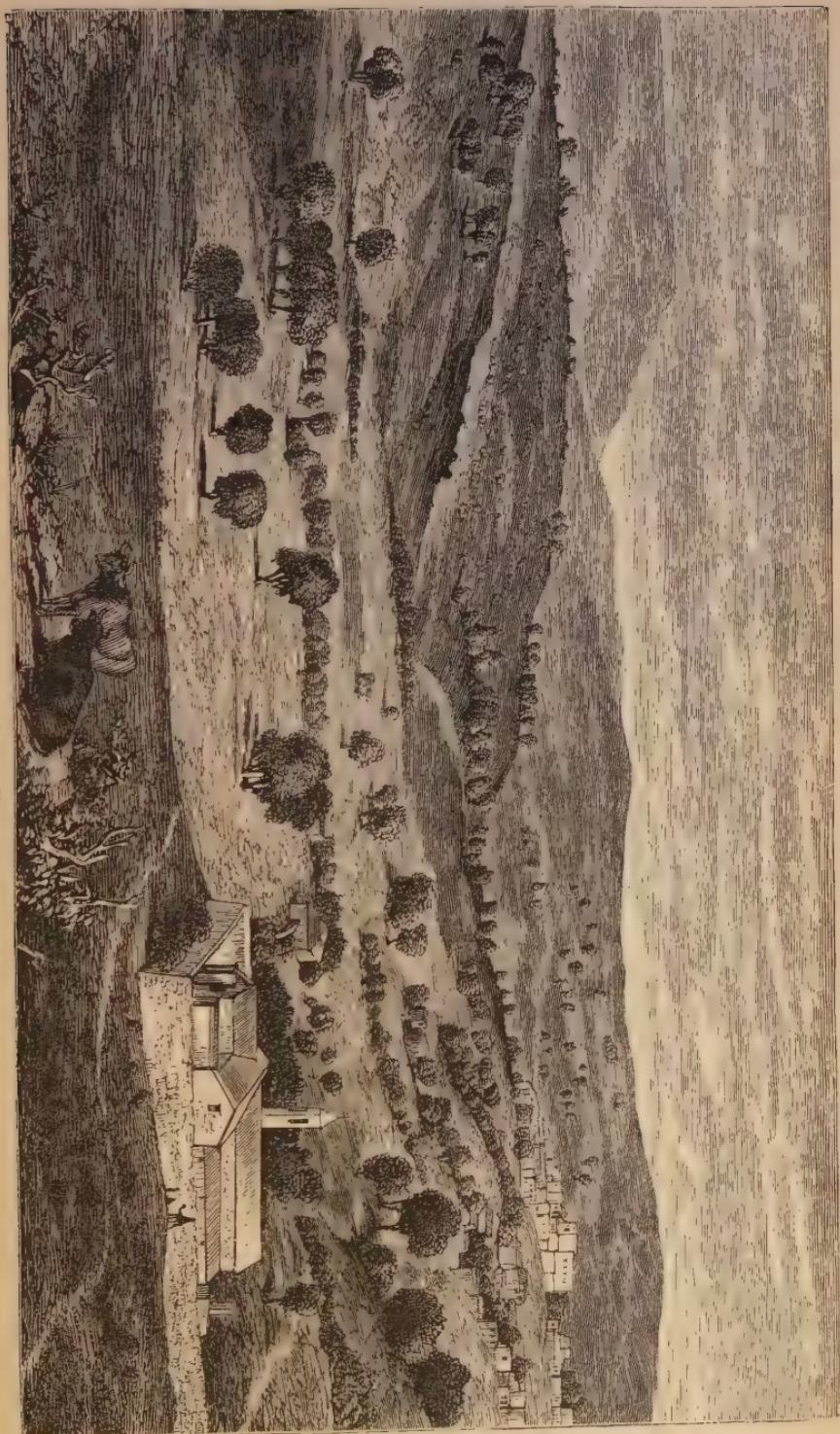
ceives still another impetus of faith in the angelic words with which she had been surprised a year before.

In a dream, probably that night, the Magi were directed to avoid Herod on their return; and so that anxious king was disappointed in his scheme.

Shortly after the departure of the Chaldeans, an angel appeared to Joseph in a dream and bade him take the

child and mother at once to Egypt, out of Herod's way, and remain there until a new order from heaven should reach him. The pious Israelite immediately complied with the divine command, and the journey of ten days into the valley of the Nile was at once undertaken. They had scarcely reached this land of refuge when the storm burst over Bethlehem. The rage of Herod at his disappointment from the Magi, and his fierce determination to destroy the possible claimant of his throne, suggested the bloody edict by which every child under two years of age in Bethlehem and its vicinity was destroyed. With a cruelty in keeping with his whole career, he thus hoped to cut off the unknown babe, of whom the Magi had informed him, using the tokens they had given him with regard to his age. The slaughter was but the beginning and type of the blood that should be shed upon the earth by the rage of man against the Redeemer, over all which, however, the great salvation that was to be wrought was to be an infinite compensation. This is the lesson that is taught in Jeremiah's prophecy (xxxi. 15-17), quoted and applied by Matthew to the massacre of the children at Bethlehem. Hardly had this fearful sentence been executed, when the land was relieved by the death of the monster who had uttered it.

Herod's decease led to the recall of Joseph and Mary with the infant Jesus from their short abode in Egypt. The refuge which the child had found there, and the divine



NAZARETH.—THE VALLEY.

order for its return to Palestine, were the accomplishments in the personal history of Christ of typical passages in the history of the Israelitish people. Just as Israel had found shelter and growth in Egypt, and from that land, where it would have been identified with the heathen if the abode had been permanent, had been divinely called to its great work of service (the bondage being only an incidental means toward its removal), so Jesus had been sheltered in his feebleness in the same region, and was now summoned forth, that his life might take root in the country where his work was to be wrought. With this double reference the prophet Hosea had represented the words of Jehovah—"When Israel was a child, I loved him, and called my son out of Egypt."*

When Joseph arrived in Palestine and discovered that (through a second will of his father's) Archelaus, the very worst of Herod's sons, had secured the succession against the others, he was uncertain what course to pursue, till a new divine intimation directed him to establish his family in Galilee, where Herod Antipas, the brother of Archelaus, was ruling as tetrarch. In this way Nazareth, from which they had gone the year before, becomes again the family home, and the spot where the childhood, youth, and early manhood of the Messiah is to be passed. In this retired and beautiful vale, among the green Galilean hills, far away from the centres of influence and the great highways of travel, his life was to bear that character of sepa-

* Cf. Hos. i. 11, and Matt. ii. 15.

ration from the main life of the nation, of which the Nazarite was an established Messianic type, and of which the very name of the village was a significant token.*

We have now seen how God raised up three groups of witnesses, who, under supernatural guidance, testified to the Messiahship of the child Jesus—the Bethlehem shepherds, the aged worshippers of the temple, and the Oriental sages. From these sources the rumor had spread, and created an excitement in the popular mind which had even shaken the ancient capital. Herod's massacre of the children had probably destroyed whatever hope had been thus enkindled in the minds of the people, and they had been led to postpone their expectations of the nation's coming deliverer; the political changes of the country helping to call off their attention elsewhere. But the testimony, thus allowed to remain dormant for a season, was not destroyed. When the life of humiliation and suffering should be succeeded by the triumph of the truth, the church which was to grow forth from this dying seed was ever to hold in precious remembrance the threefold testimony of the supernatural infancy. The song of the angels was ever to be the very motto of the gospel, the words of Simeon were to prove the formula of the contentment of the redeemed soul, and the homage of the Magi was to illustrate on the canvas and in verse, through all time, the universal kingship of the child called Wonderful.

* See Matt. ii. 23.

CHAPTER III.

THE PREPARATION.

OF Jesus, between his first and twelfth years of age, we have only this simple record: “ And the child grew and waxed strong in spirit, filled with wisdom,* and the grace of God was upon him.” It tells the story of his true humanity ; how that his body, his intellect, and his spiritual life alike, under the fostering care of God, maintained a healthy growth. We may suppose that his physical development led him into the hearty sports of boyhood with his fellows of the village, while his powerful mind gave him a commanding influence among them, and his moral beauty of character excited the attention and wonder of the neighbors. His childhood does not appear to have been marked by the eccentricity of the morbidly precocious, but an even expansion of his being seems to be denoted in the words that so briefly describe this early period of his life. He must have made himself familiar with every feature of that quiet home. He must have often climbed the northern hill and looked out over the plain of Sepphoris beyond. To the southward his

* It is not the perfect, but the present *πληρούμενος*, and denotes a process of filling.

eye would rest upon the green carpet of Esdraelon, terminated by the long, dark ridge of Carmel and the glittering sea ; to the southeast, right over the little valley of his village, and beyond its enclosing hills, he would see the wooded sides of Tabor and the fortress-walls upon its summit ; and to the northeast the rugged heights of Saphet, and distant Hermon, with its drapery of snow, would mark the limit of the landscape. It was a beautiful country for the cultivation of a child's eye and heart. Nature was peaceful, fruitful, and picturesque. Besides, the charm of ancient story lay on every hill, for fifteen centuries of a wonderful national history had consecrated all the land. Yonder, on Carmel, Elijah had wrought his marvels against the priests of Baal ; and there, down Tabor's slope, the son of Abinoam had, under the power of a woman's voice, swooped upon Sisera and the mighty host of Jabim. In that broad plain a modest Gideon had carried havoc among his country's oppressors, and made Israel to shout for joy from Dan to Beersheba ; and in that same plain, at a later day, a presumptuous Josiah had found his death and plunged the nation into an abyss of sorrow. Along those highlands of Gilboa the Philistines had chased the panic-stricken army of Israel's first king, and there that wayward monarch had met the desperate end of a suicide. The sacred books had identified all these scenes with the providential government of Jehovah, so that the national

memories suggested by every feature of the prospect were at the same time tokens of the divine presence, and lessons of the watchful control of the Infinite God. These surrounding monuments of the past, with their inherent beauty, must have had much to do with the development of the heart and mind of Jesus ; and with these influences we may join the faithful instructions of parental piety in the home, stimulated as they were by the lofty Messianic hopes that had been enkindled there. The providence of God had ordered (as it ever does) all the circumstances of the daily life, and a special training was accorded to him who was to be Israel's Deliverer and King, through the ordinary details of a quiet rural abode. This divine training through natural means appears to be suggested by the tone and expression of this pregnant verse of Luke's gospel. No external peculiarity in the early life of Jesus seems to have marked him, while a general respect for his character and disposition is certainly established at a later period of his youth (Luke, ii. 52), and perhaps may have already had a place in the little community of Nazareth. But while no external peculiarity could be noticed, and we can imagine the boy Jesus playing amid the shavings of the carpentry, or joining the children of the village in driving the cattle to pasture, or watching with them the sheep upon the hill-side, yet we are led to believe that, like Samuel of the elder day, the voices of heaven reached his ear. Like

Samuel, he was consecrated personally to God's service, and, like Samuel, we may believe that supernatural methods were added to the natural means by which his life was trained for its work. And this we surmise from the next fact of his child-life that is recorded by the evangelist, in which there is an evident implication that his heavenly Father had revealed a knowledge to the young Jesus beyond the teachings of his parents. The event was this: when Jesus was twelve years old, it became him, according to the Jewish custom, to begin his attendance upon the yearly feasts at Jerusalem; at least upon the Passover, which the women attended. Joseph probably was punctual, as a devout Jew, in his attendance on the three great feasts—the Passover, Pentecost, and Feast of Tabernacles; but only to the Passover would Joseph and Mary journey together. At this time they take Mary's first-born with them, and he partakes with them of the remarkable feast which commemorated the birth of the nation and the sparing mercy of Israel's God. He then may have asked the question, which seems to have become a formal portion of the ritual of a child's first passover: "What mean ye by this service?" To which the parents would reply: "It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses. By strength of hand the Lord brought us out of Egypt, from the house of bondage; and it came

to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast. Therefore I sacrifice to the Lord all the first-born being males, but all the first-born of my children I redeem."* Here the parents would tell the child Jesus why they had not paid the redemption-money in his case, and would relate to him the wonderful prophecies connected with his birth. It would be the appropriate time to inform him of his special dedication to God, in which they would testify to him their own assent to the consecrated life to which he had been doubtless led by supernatural guidance. The sequel, however, showed, according to a very common human experience, that Joseph and Mary were not prepared for the realization of their own views. When the eight days of the Passover had elapsed, and the multitudes that had gathered at Jerusalem for the feast began to retire from the crowded city to their homes, among those who followed the northern road toward Galilee were the representatives of Nazareth, kinsfolk and acquaintance, making the long journey pleasant by friendly intercourse along the way. Joseph and Mary were so interested in this social enjoyment, and placed such confidence in the matured judgment of their boy, that he was neglected until the encamping-time toward the close of the first day of their return. It was then discovered that he was not

* Exod. xii. 26, 27; and xiii. 14, 15.

in the caravan. In alarm they hurried back to Jerusalem, and spent two anxious days in searching through the city for the missing child. Their faith seems to have utterly failed ; and the temple, where of all places they should have expected to find him, seems to have been the last place of search they thought of. On the third day their hearts were made glad by seeing him again, as he was sitting amid the temple-teachers in one of the buildings of the sacred precinct, listening to their instruction, and putting such questions as disciples were allowed to present to the Rabbis. Notwithstanding his position and the remarkable point and power of his words in this learned conversation, which ought to have opened Mary's eyes to the propriety and consistency of her son's conduct, she feels it necessary to chide him for his absence : “ Child, why hast thou acted so with us ? thy father and I have been much pained in looking for thee.” The boy's reply showed his own appreciation of his great work in life, and should have assured the faith of Mary : “ Why was it that ye had to seek me ? ought ye to be ignorant that I had to be engaged in my Father's matters ? ” The whole incident seems to have been providentially ordered to arouse and reinvigorate the faith of Joseph and Mary, which the lapse of years had probably weakened ; and the rebuke seems to show that they had suffered their knowledge of his exceptional character to be overgrown by the routine thoughts of daily life. The reply puzzled

JORDAN VALLEY FROM SUCCOTH.



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their minds, but it was stored away in Mary's memory with the other strange words that she heard years before from the shepherds, from Simeon and Hannah, and from the Magi.

Leaving the Rabbis deeply impressed with his wisdom, Jesus quitted the temple and accompanied his parents. From Jerusalem to Nazareth the distance is about seventy-five miles by the ordinary road, and the journey, according to Oriental habits of travel, would consume about three and a half days. The road leads for the first thirty-five miles through the homogeneous scenery of the hill-country (where it is known in Scripture history as the mountains of Ephraim), taking its course along the narrow valleys that wind among the low, rounded, and terraced heights, until beyond Bethel and Shiloh the Mukhna plain is reached, wedge-shaped and stretching out northward for five miles from its apex at the south to the bases of Gerizim and Ebal. This beautiful view of the Mukhna, with its fertile surface, bordered by the Samaritan mountains, is a preparation to the traveller from Judea for the more picturesque scenery of Samaria and Galilee. In the month when Jesus greeted this view on his return to Nazareth, the valley was in its glory. The grain was waving under the bright sunlight of a Palestine April, and the barley harvesters were already in the field. The streamlets were still running with their winter supply, and the mountain-sides were spangled with flowers. Beyond Gerizim

and Ebal, and beyond Samaria's isolated hill, the road reaches the great plain of Jezreel, along whose level the eye is led to the heights of Carmel and the mountains of Galilee. Just beyond the plain, and within the first embrace of the mountains, lies Nazareth. Here, in retirement, Jesus was to pass eighteen years more before he should openly manifest himself to the people as the Messiah. He probably from this time accompanied Joseph three times a year to Jerusalem, and performed with exactness all the requirements of the Mosaic ritual. Of this long period we have (as in the case of the preceding twelve years) but a few words of record. But these are weighty and suggestive. We are told that he was subject to his parents. The scene at the temple in Jerusalem had involved no rebellious spirit, not even a peaceable emancipation from parental control. It was only a manifestation for the moment of the truth concerning the child—a testimony on the long way that led to his final disclosure, after which things went back to their ordinary channels. Jesus was an obedient child. This obedience was part of his perfect human character. His remarkable wisdom and his supernatural experiences had no tendency to throw him off the track of filial responsibility and affection ; but the glory of God was best subserved by him in a cheerful faithfulness to all the relations of life. ~~So~~ perfect was his life in this regard, so free from eccentricity and assumption, that (as we have before remarked) the neighbors and villa-

gers only noted him as an upright and exemplary child. Their surprise at his later avowal of the Messiahship and the words they use on that occasion clearly indicate this, while the language of the evangelist in respect to these eighteen years of his life confirms the view. Luke* asserts that Jesus advanced in his mental growth, *pari passu*, with his physical development, and adds that he received marks of love both from God and from men. From God these favors must have been of a supernatural character, such as visions, significant dreams, angelic visitations, and inward inspirations. The language used closely resembles that which describes young Samuel's corresponding period of life, and in that case the reference to supernatural favors is clear: "The child Samuel grew on, and was in favor both with the Lord and also with men."† As an explanation of this statement, not only follows the account of the Lord's first revelation to the boy, but also the general assertion that "the Lord revealed himself to Samuel in Shiloh by the word of the Lord." Throughout the account of the childhood of Jesus we are reminded of the youthful career of Samuel, and we are led to illustrate the one by the other.

But while Jesus, as a lad and a young man, was trained by the special favors of God for his Messianic work, these favors being graduated according to his years and the

* Luke, ii. 52. † 1 Sam. ii. 26.

demands of his approaching ministry,* he was also constantly establishing his character for uprightness and kindness in the Nazarene community, for these are the qualities which educe the favor, that is, the true regard and attachment of men, such as Jesus secured. At a later period his enemies, although they had known him through



CARPENTER.

his boyhood, could not point to a fault or error of those earlier days. All they could allege was, that he was one of their well-known townsmen, son of a well-known carpenter, himself a workman at the trade, and related to various families in the village. As Jesus Bar-Joseph they

* Προέκοπτε χάριτι πάρα βεβῶ. Note the verb.

J. E. Halevy.

had only known him to admire and love him. It was only as Jesus Messiah they learned to oppose and hate him.

During these years Jesus was, in accordance with his character, as afterward more fully exhibited, faithful at the carpenter's bench, and a genial participator in the social gatherings of that rural district. The scenes at Cana, at Simon's house, and at Levi's, as well as elsewhere, in his later life, show us that his regard for high and holy duties did not remove him from the innocent mirth of social life, but rather included the honest festivities of society within the appropriate sphere of his pure sympathies. We may therefore see him in those quiet years of preparation alternating his manual toil with social relaxation, and it needs no strong imagination also to behold Him retiring frequently from the haunts of men to find on the hill-top a secret communion with his Father and his God. The summits of those heights around the vale of Nazareth are consecrated spots.

During this period of the youth of Jesus and his early manhood, political affairs were without general interest. The selfish and cruel Tiberius succeeded Augustus as Emperor of Rome when Jesus was sixteen years of age. Judea had been a procuratorial division of the empire from the time of the banishment of King Archelaus, seven years before the death of Augustus, and three procurators had succeeded one another in its government—Coponius, Ambivius, and Rufus. On the accession of the Emperor

Tiberius, Valerius Gratus became the procurator, and for twelve years ruled the land with great energy, deposing four high-priests in succession, and putting down the robber-bands which infested the country. The chief or pro-consular government of Syria (of which Judea was but a part) was at this time in the hands of the notorious Varus, who afterward lost the Roman legions on the banks of the Lippe. All this time Galilee was under the dominion of Herod Antipas, the son of the great Herod, who ruled as tetrarch with a nominal independence of Rome. Although Rome would not allow him the title of king, yet his people seem to have popularly used the epithet.*

He was a man of quiet and indolent disposition, but crafty and calculating in his policy, so as to be designated by Jesus in after years as the “fox.” His reign was not marked by any public commotion ; but the arts of peace were cultivated, and a tranquil prosperity prevailed in Galilee while Jesus was growing up to the full height of his Messiahship among those green hills. A new city and capital of the tetrarchy had sprung into being and beauty, not far from Nazareth, under this Herodian prince ; this was Tiberias, on the Lake of Galilee, built and named by the wily Antipas in honor of the emperor ; and still nearer to the village where Jesus lived, Herod had almost made a new city out of the old Sepphoris, which became the glory of all Galilee. The latter place is by tradition

* Mark, vi. 14.

made the birthplace of Mary, the mother of Jesus, and if so, we may imagine the five miles of road between it and Nazareth to have been frequently travelled by the son of Mary in his early days.

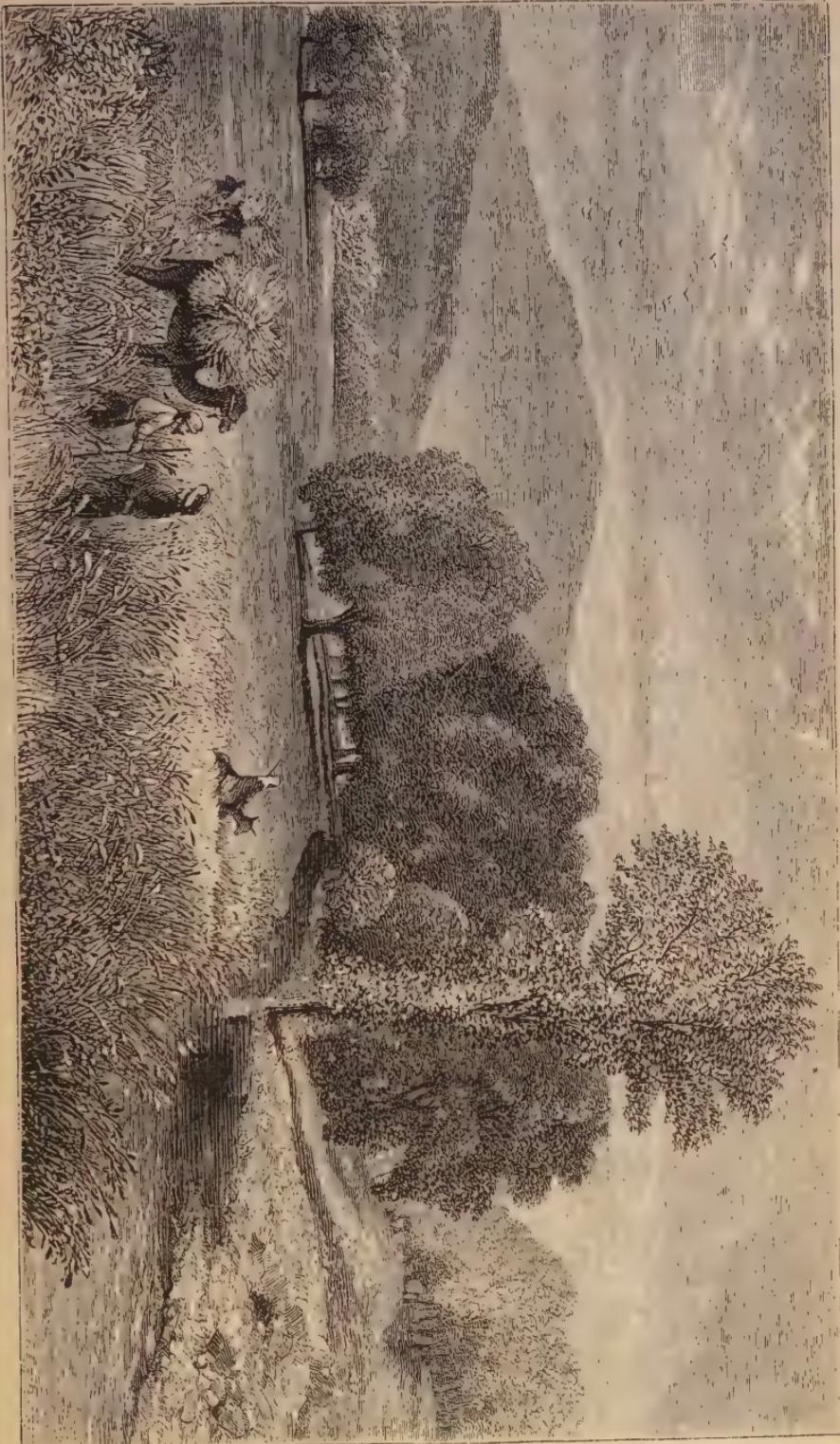
Here we end the record of the first thirty years of the life of Jesus. More than this we are not permitted to know. In this world we are to touch him fully where he is manifested to the world in the last three years of his life upon earth. In another world we may take delight in tracing all the daily history of those earlier years. We know now enough to assure us of his full sympathy with childhood and youth, and we see in the carpenter of Nazareth toil sanctified and a humble life exalted. Those thirty years reveal at least this, that the Word was made flesh and dwelt among us, not as a fantasm nor a theophany, but in all the reality and humanity of a growing child's experience and the conditions of advancing manhood. It is in this portion of the Saviour's life that we find the materials rightly to understand the full character and meaning of his ministry. The child brings us to the man, and the man to the preacher, so that we see how thoroughly human was the man Christ Jesus. It is to this that the soul loves to come in its distress. The divine power is made efficient when we lay the head upon the human bosom of our Lord.

CHAPTER IV.

THE BAPTISM AND FASTING.

IN the year 26 of our era,* when Tiberius had been nearly twelve years upon the throne of the empire as its sole monarch, and Pontius Pilatus had been two years procurator of Judea as the successor of Gratus, the whole of Judea was agitated by a religious excitement that arose from the earnest preaching of a new prophet who had appeared in the desert tract that skirts the Dead Sea, and who had gone down thence to the Jordan valley, where a great multitude were baptized as his converts. This preacher was the son of Zachariah and the cousin of Jesus. He had been consecrated to God as a Nazarite from his birth, and the Spirit of God had prepared him from the womb to be the forerunner of the Messiah. His father had been told by a heavenly messenger that his son should be the Elijah whom the last prophet, Malachi, had promised as preceding the Messiah's manifestation. The education of such a child would be different from that of ordinary children. The Nazarite was not to drink any fermented liquor, nor eat anything that was produced from the grape-vine ; he was never to cut his hair, was to

* See note in the Preface.



PLAIN OF MUKHNA.

avoid proximity to a dead body, and was to show no signs of mourning when his nearest relatives died. The institution seems to have been typical of the separating power of holiness and exalted affections, which did not need earthly sources of joy nor were disturbed by earthly calamities. It certainly was not intended to exhibit a pattern-life for men, but was a divine hieroglyph to teach men not to deny this earthly life, but to bear in mind the higher life. The Nazarite of the Jewish law was such only for a limited period of his life, it might be a month or a year; but in three cases we find a child is, under divine guidance, consecrated as a Nazarite from the womb, to be such till the day of his death. These cases are those of Samson, Samuel, and John the Baptist.—It is interesting to note that as Samson and Samuel were together the forerunners of David in destroying the Philistine power,* so John the Baptist was the forerunner of Jesus in destroying the Phariseeism which overlay the church of God. John's childhood and youth must have been very different from those of Jesus. The only son of old parents, with the fact of his Nazaritism ever made fresh to his notice, he must have led a secluded life. The vows under which he lived must have been a check upon the ordinary random character of boyhood, while the advanced age of his parents, and their sense of their son's mission, would combineto draw him into a habit of sep-

* In Judges, xiii. 5, the expression is, "He shall *begin* to deliver Israel," etc.

aration. We know he grew up an ascetic, as apparently disconnected from the associations of the race as Jesus was closely united to them all. It was the work of John to arouse the people and prepare the Jewish mind for their Messiah, but it was the work of Jesus to draw all men to himself; and so, while the former must be a prophet, distant from the daily life of humanity, the latter was eminently the Son of man, touching humanity in every experience and sympathy. The former represented a voice from heaven, the latter heaven's voice speaking up from the heart of man. John's life before his preaching was eremitic, spent in the deserts on the borders of the Judean hill-country, where he was born, at such a distance



ABBA.

from Nazareth that the interviews of the cousins and their respective parents must have been very infrequent. With such divine attestations to the characters of the two sons as the parents both in Judea and in Nazareth had had, their conversation, when they met, must have gathered chiefly around this subject of deepest interest to both families. Not only acquaintanceship, but mutual confidence, must have been sustained, as the two boys grew up so differently in disposition and circumstance, and yet alike in their connection

with the supernatural. For many years the young men

had doubtless met three times a year in Jerusalem, and strengthened one another's hearts at the holy feasts, and then parted, each to pursue his peculiar course, the one in cheerful Nazareth, the other in the dreary desert.* At length the time has arrived for the Nazarite to begin his public work. His old parents were, it is likely, dead, and without immediate relatives or social ties to bind him, he is led by the Spirit of God to summon the people to the limestone wastes that incline, full of fissures, crags, and ravines, from the cultivated highlands of Judea to the Dead Sea, and there to proclaim to them the speedy coming of the Messiah. It was this preaching of John which excited the whole nation. The people, weary of the Roman yoke, were ready to listen to the story of a deliverer; and a strange mingling of religious and patriotic interests led them out in multitudes to the wilderness to hear the eloquent Nazarite.† John's very appearance would suggest Elijah to the crowds of Israel. As we have an ideal figure of Napoleon or of Washington, so there was a conventional figure of Elijah among the Jews. The garment of coarse hair and the girdle of leather were the distinctive features of this ideal.‡ The rugged appearance of the unshorn prophet was appropriate to the bleak rocks of conies and wild goats, among which he lifted up his voice of promise and warning, and his mode of life was conformed to the gen-

* See Luke, i. 80. † 2 Kings, i. 8.

eral wilderness model. The locusts, which are now a favorite food of the poorer classes in the East, and the wild honey found amid the crags of the desert, formed the staple of his daily sustenance. / His manner of life and his personal appearance combined to impress the minds of the people, and to deepen the effect of his preaching. This preaching had two sides : the one to announce the near coming of the long-expected Messiah, the other to demand of the people a new personal life of godliness as the only due preparation for his coming, by which they could alone appreciate his character, and receive the benefits of his appearance. / It was no ceremonial cleanliness that John inculcated, nor was it any mere betterment of the outward life. / His preaching sought the inmost citadel of the heart, and demanded a change there radical and eternal. A change of the soul's purpose* was insisted on as necessary in order to see the glory of the kingdom of God. This was the burden of those energetic harangues which shook all Judea, and which are condensed into the formula, "Repent, for the kingdom of heaven is at hand." In this preaching John was conscious of his authoritative position. He pointed to Isaiah's prophecy, and declared himself to be the voice in the wilderness that was there predicted. † Conviction fastened upon the Jewish mind ; and as the multitudes publicly confessed their sins under the

* This is the meaning of *μετάνοια*, which the English "repentance" fails to translate.

† Isa. xl. 3; John, i. 23.

arousing words of John, he led them down to the Jordan valley, and there, in an eddy of that swift stream, he applied to them an outward emblem of purification, with which the nation was perfectly familiar in the many washings from ceremonial defilement which marked the Jewish ritual. It was an outward sign of the purity they professed to lay hold of in turning to God, and would, in the Oriental mind, serve to deepen the impression of the truth illustrated, as well as strengthen the life by an act of open committal. /John was careful to insist, before his disciples and the multitude, upon the merely symbolic character of his baptism. “I indeed,” he said, “baptize you with water with regard to your renewed life ; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, and the latchet of whose shoes I am not worthy to stoop down and unloose ; he shall baptize you with the Holy Ghost and with fire ; whose fan is in his hand, and he will thoroughly cleanse his threshing-floor, and gather his wheat into his garner ; but he will burn up the chaff with unquenchable fire.”*

After the baptism and temptation of Jesus,† we find the Baptist using a like language to the delegated priests and

* Matt. iii. 11, 12; Luke, iii. 16, 17; Mark, i. 7, 8.

† The account in John, i. 19–28, has evident reference to the time after the baptism and temptation ; for in verses 29, 35, and 43, with the first verse of the second chapter we have four successive days mentioned immediately following this declaration of John, at the close of which days Jesus is in Galilee. There is no place, therefore, for the baptism and temptation afterward. It must have been before the declaration.

Levites from Jerusalem, adding that he who, though after him, was preferred before him, was in their very number on the banks of the Jordan. To these delegates he distinctly denied that *he* was the Messiah, or the historic Elijah, whom the people (taking Malachi's prophecy literally) expected to return, or the prophet foretold by Moses, whom some supposed to be different from the Messiah, but affirmed, as we have seen, that he was "the voice in the wilderness," and then explained the cause and character of his baptism, as just quoted. The station by Jordan where these events occurred was on the eastern bank of the river, by a village called Bethany,* not to be confounded with the Bethany near Jerusalem, the town of Martha, and Mary, and Lazarus. While John thus testified of the speedy coming of the Messiah, and clearly defined his own office, he did not confine his preaching to general statements, but descended to minute points of personal morality, rebuking the prevailing sins of the times, and insisting that a true conversion brought forth the fruits of holy living.† The soldiers he warned against the use of their power to oppress or injure; the tax-gatherers he enjoined to avoid exaction; the people generally he urged to mutual kindness; while the Pharisees and Sadducees—the one proud of their exalted legalism, and the other of their philosophic independence of

"Bethabara" is merely Origen's alteration. John, i. 28.

† Luke, iii. 8.

the law—he denounced unsparingly for their senseless security and haughty conceit. He seems to have rejected none from his baptism, but to have added weighty warnings to each with regard to the demands of a godly life.

Such a preaching and baptism from so remarkable a man agitated the whole land. The work of John was accomplished. He turned many of the children of Israel to the Lord their God, and with the spirit and power of Elijah he turned the hearts of the people from selfishness to domestic and social virtues, and thus made ready the way for the Messiah. As the prophet of the Highest he proclaimed God's pardoning mercy, and so gave light to them that sat in darkness and death-shadow, guiding their feet into the way of peace.* / When the forerunner had thus prepared the way of the Lord, and the Jordan Bethany was the centre of interest to all Jewry, Jesus, in the full vigor of his manhood, leaves his village and his trade and appears among the assembled crowds before the prophet. He applies for baptism. He wishes to identify himself with those who chose a life of godliness and purity, and so to receive the symbol of that choice. As he presents himself for the rite, John, well aware of the vast superiority of Jesus, but perhaps yet not fully enlightened regarding his Messiahship, hesitates. From childhood he had been aware that his office in life was,

* See Luke, i. 16, 17, 76-79.

though distinguished, to be of less distinction than that of his cousin, and if he could not fully discover that Jesus was to be the Messiah, he must have viewed him as at least one who was to stand closer than he to the Messiah's person. With this recognition of his cousin's superiority the Baptist refused to perform a rite which seemed to imply the superiority of the administrator over the recipient, until he was assured by Jesus that in this very way,* urged upon the multitude, it was becoming for him to do everything that was right, when John yielded and baptized him. So soon as the impressive ceremony had been performed (which, it must be borne in mind, had no peculiarity to distinguish it in the case of Jesus), and as the Nazarene was passing up out of the water, engaged in earnest prayer at this crisis of his life,† an assuring sign from heaven, that had been promised to John, rejoiced the Baptist's heart and revealed the full truth to his mind that his cousin, whom he had just baptized, was indeed the Messiah whom he had been preaching and for whom the nation was looking. A dove descended from the upper air and sat upon the head of Jesus. This was the appearance to John ; it would have been nothing else to him had it not been a divinely-predicted token of the Messiah to the prophet, and the same prediction enabled him to

* This is the meaning of *οὐτω*. The *δικαιοσύνην* cannot mean "the requirements of the law," for the baptism was extra-legal.

† Luke, iii. 21.

MOUNT SINAI



recognize in the dove a bodily form of the Spirit of God. To Jesus himself the revelation was still more full. As he walked up the bank, looking upward in prayer, he saw the blue sky rent before his gaze and the dove come forth from the sundered heavens to rest upon his head, and he heard a voice descending from the same rent sky—"Thou art my beloved Son, in whom I have been well pleased." From this moment Jesus entered upon the full appreciation and exercise of his Messiahship. The testimony from heaven was made directly to him and to John. No others saw the dove—no other than Jesus heard the voice. The testimony was given to instruct and strengthen both. The one could now point more directly to the Lamb of God, and the other could now manifest himself to the world he came to save.

A special inspiration* now filled the soul of Jesus, under whose impelling power he left the haunts of men and sought the depths of the Sinai desert, where Moses and Elijah before him had found wonderful communion with God, and there, like them, he spent forty days of continuous fasting. From the Jordan to Sinai is a journey of ten days for an active man, on foot, and the fasting would be, as in the case of Elijah, a necessary experience of such a journey through such a region of sand and rock. In that fierce wilderness of frowning crags, among those dark mountains of porphyry, his soul would be shut up

* See the phrase, "full of the Holy Ghost," (Luke, iv. 1), as used *passim*.

to the contemplation of the power and work of God, and he would collect himself for the strife and suffering that were before him. Both Moses and Elijah had begun their high career before their Sinai experience of forty days' fasting, but that experience prefaced the more arduous part of their work. It was so with Jesus, who had lived thirty years upon the earth, and had performed, in a sense, a ministry throughout that period, but who, now, before the severer tasks of a public manifestation in the presence of an envenomed hostility, needed this isolation from man and anomalous communion with God, that he might obtain strength adequate to the emergency.* At a later day Jesus met his predecessors, Moses and Elijah, upon a lonely mountain in Galilee, and there the three tasted of the glory which in their experience was set over against the days of fasting and conflict.

For among the frightful solitudes of Horeb, with no earthly life appearing before him but that of the wild beasts, the days of isolation were days of conflict. Satan used the whole period to assault his most formidable foe. How could the son of Mary transform the peaceful life of the past into the stormy life of the future? How could he meet the certain envy and wrath of the chiefs of the

* I believe the desert of Sinai a much more probable place of our Saviour's fasting than the desert of Judea or the Quarantana mountain, both of which latter regions could not have been free from intrusion in our Saviour's day.

nation? How could he pain the loving hearts of those most near to him? How could he accept a degree of suffering that had no human parallel, and deliberately enter upon a career of ignominy and death? On the other hand, his superior wisdom might open the way to the choicest honors of the land, and a course of peaceful renown might be his for the seeking. He might merge the Messiah in the benefactor, and heal the national woes by judicious compromise. Against such suggestions as these the soul of Jesus had to contend, that his holy will might overcome every obstacle and tread the broken weapons of the devil under foot. We can gain this slight glimpse only into the story of those forty days. A mystery hangs over the scene. We see Jesus passing into the cloud with prayer—we see him coming forth with the determination of a conqueror, dealing his last few, silencing blows upon his adversary's head. Between the two views was the steeping process of his soul in faith, by which it was made invulnerable and the resolute master of its mighty work. The Baptist had spent his life in the desert, while Jesus was a man of the people, and yet the Baptist never was so far removed from man as was Jesus in these forty days of seclusion. The Baptist kept evenly through life apart from his fellows; but Jesus plunged into the extreme of isolation for awhile, that he might the more completely exhibit his fullness of human sympathy, and exalt humanity before God and the angels; for in Jesus the race became a

little lower than the angels, and was crowned with glory and honor, a result wrought out by that career of suffering and death which was evolved (if we may use the word) from the mysterious exercises of those forty days.

CHAPTER V.

THE TEMPTATION AND RETURN TO GALILEE.

WE have seen that the entire forty days of fasting were days of temptation. The very object of the Spirit in leading Jesus into the solitude of the desert was that Satan might ply his resources to best advantage, and that by victory there and then he might be established against all that the great adversary could do thereafter. But while the entire forty days had this character, we are only admitted to a particular view of the last vain attempts of the arch-fiend. In these three instances Satan appears to Jesus in form,* probably as a holy man, who had been waiting for the Coming One, saluting Jesus with a gracious greeting, to throw him off his guard. He hails him as the Son of God, the Messiah, to the full consciousness of which office Jesus had now reached, and begs him, as holding this sublime position, to use its power in satisfying his great hunger by turning the stones about him into bread. These are words of kind concern apparently. The new companion is touched with interest in the condition of Jesus, and would suggest an immediate relief to his suffering. However Jesus may have been pleased

* The whole style of the dialogue demands this.—Cf. the words in Matt. iv. 3.

with this sympathy, his soul rejects the proposition as an error. The wonderful works which the Messiah was to perform were not to be for his personal human comfort, but for the truth's confirmation ; and in all his work he was to perform only what God gave him to do.* He was no more to originate a miraculous action than was Elijah in *his* day to do so. Elijah was by God's express command



THE WILDERNESS.

sent to the widow of Zarephath, and there cause the miraculous continuance of the meal and oil for his own sustenance as well as the widow's. The same Spirit filled Jesus that filled Elijah, and if He had bidden him to turn the stones to bread, the miracle would have had a righteous origin and would have been wrought ; and so in the present in-

* Cf. John, v. 30, 36 ; vi. 38 ; viii. 28, 42 ; xiv. 10.

stance Jesus must look to the word proceeding out of the mouth of God and not to his physical need of bread. Resting his decision on the Scripture,* and thus acknowledging the written word as the ultimate arbiter, he rejects the advice and cheerfully continues to suffer the distress of hunger. No further assault upon the integrity of his soul was offered at once. Any such would have laid the motives of the tempter open to suspicion. But as a friend and well-wisher he accompanies Jesus on his journey back from the desert, and establishes relations of intimacy and confidence on the lengthy way to Jerusalem. Long before reaching Jerusalem the hunger of Jesus has been appeased at the villages upon the road through the cultivated land, so that the circumstances of the first temptation are altered. On arriving at the Holy City, the two proceed to the temple, and mount to the roof of the long portico, which extended like a wing of the main edifice along the southern wall of the great enclosure to its southeastern extremity. Here it overhung the deep ravine of the Kedron, where the head would grow dizzy at the sight.† As they gaze from this lofty out-look, his companion again seizes the opportunity, after so long an interval from the last, and proposes his leap from the giddy height. It would establish his Messiahship in the minds and hearts of all the crowds who thronged that promenade. It would

* Deut. viii. 3.

† See Josephus, xv. 11, 5, *Antiq. Jud.* τὸ πτερύγιον is not “a pinnacle.”

be a fitting beginning to his career, and shut the mouth and palsy the hand of opposition. And if any thought of physical risk should enter his mind, the Scripture, on which he rightly leaned, had declared regarding the Messiah that the angels were commissioned to preserve him from injury in just such an emergency. The quotation from the ninety-first Psalm was exactly in point, and the kind urging of a friend ought not to be withheld. Jesus listens to the tempting appeal, but immediately rejects it. He uses the same argument as before, when his new-found companion had sought to relieve him of his hunger, but he quotes a different passage from Moses : "Thou shalt not tempt the Lord thy God,"* as indicating the same necessity of following God's guidance, and not vainly and without permission calling on the exercise of the divine power. The adroit tempter is foiled again, but not discouraged. He gathers himself for a final effort. He continues with Jesus as his companion down to the Jordan valley, and crosses the river with him to join the Baptist, whom Jesus had left in order to go into the desert under the Spirit's guidance. He induces him, before rejoining John, to ascend one of the high Peraean mountains, perhaps the very Nebo from which Moses had gazed upon the promised land. Perhaps he suggested a season of prayer on that mountain-top as appropriate before again mingling with his friends and countrymen. Whatever the

* Deut. vi. 16.

argument he used, Jesus found a righteous reason in following his companion's lead. Now the tempter throws off the mask. In his zeal he loses his prudence. He uses his mighty power as a prince of the power of the air, and, whether by refraction or other methods beyond the knowledge of men, causes all the great kingdoms of the world to appear before Jesus, with their vast wealth of cities, announces his ownership of all, and promises all to Jesus if he would only fall down and do him homage. In an instant Jesus understands the true character of his professed friend. It is the great adversary of God and man himself. "Get thee behind me, Satan," drives the monster to his den; the order being accompanied by its vindication in the quotation from Deuteronomy, vi. 13: "Thou shalt worship Jehovah thy God, and him only shalt thou serve." That temptation which the devil had intended to be his strongest was his weakest. Where he displayed the greatest power he was most completely discomfited, so that he had only fortified, instead of weakening, the soul of Jesus. The plan which Satan had adopted of deceiving Jesus by personal approach in human form had utterly failed and he withdrew for the present from active assault upon the Messiah's integrity, to prepare new plans or wait for new opportunities. He had exhausted his strategy and must abandon his enterprise, at least for the time."** No

* Luke, iv. 13.

sooner had the person of Satan been removed, than holy angels surrounded Jesus on that mountain-peak, and encouraged him with their counsel and their commendation, fulfilling the ninety-first Psalm in its true meaning, which the devil had literally and falsely quoted on the portico at Jerusalem : “ He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” Before Jesus had entered upon his desert experience he had been strengthened by the heavenly voice and the appearance of the Spirit as a dove ; and now that the long loneliness was over, with its perils, heaven again grants him the reassuring comforts of the supernatural. Such disclosures of the unseen were occasional to the Son of Man, and not continual. The ordinary supports of his way were those vouchsafed to every believing heart, and the prayer of

[NOTE.—I am not able to consider the temptation as a mere mental phenomenon, because of the clearly historic or narrative language of the account, exactly coinciding in style with what precedes and what succeeds. Nor can I believe that Satan appeared to Jesus as Satan, or “ Get thee behind me, Satan,” would have been uttered at first. Nor can I see any force or meaning in the temptation, if there were anything but the human nature of Christ to resist it, of course, in dependence upon God. Furthermore, human tendencies must have been appealed to, or there was no temptation. Putting viands before one who has no appetite is no temptation. Luke gives the three temptations in a different order. That evangelist makes a logical and not a chronological arrangement of his material. He does not in this account of the temptation use the *τότε* of Matt. iv. 5, which marks a chronological sequence. Luke has left the greatest temptation to the last, that which suggests the immediate and successful inauguration of the Messiahship.]

faith brought down for him the power of God.* Where he had extraordinary burdens to bear, extraordinary help was furnished ; but in the ordinary experiences of life he was left to the ordinary means which Infinite Love has provided for our race. We find the same system of divine superintendence and care in his case that we find in the case of the prophets and apostles, where the supernatural interference, *ab extrâ*, was the exception and not the rule.

From the scenes of the desert and the temptation, Jesus returned to the eastern edge of the Jordan, and appeared again among the multitude who gathered around John. The Baptist detecting him in the crowd, declares his presence,† and on the ensuing day pointed him out distinctly to the people as God's lamb that taketh away the world's sin. The allusion was wholly to the sacrificial lamb, whose blood was poured out as a symbol of sin's punishment and man's reconciliation with God. The Baptist's indication was a prophetic act, by which he declared the Messiah to be a sufferer, and a Saviour through suffering ; the great sacrifice to which all the sacrifices of the law pointed as to their completeness and fulfillment.

On the third day of Jesus' return, as John was privately conversing with Andrew Bar-Jonas of Bethsaida, and another,‡ Jesus passed in sight, when John immediately directed their attention to him, and repeated the

* See Heb. v. 7, 8. † John, i. 26. ‡ Probably John, the son of Zebedee.

words, "Behold God's Lamb!" Full of enthusiasm, the two no sooner hear the words than they hurry after Jesus, who turns and inquires their business. They ask him where he is residing, that they may know where to find him. It is not a word of aimless curiosity, but an eager question of those whose hearts are absorbed with the



BETHANY BEYOND JORDAN.

thought that they had found the Messiah. At his invitation they accompany him to his lodging, and spend the later hours of the day in cementing this first acquaintance, not, however, before Andrew had gone to his brother Simon and induced him to become a witness of the great discovery. If the anonymous companion of Andrew was John, as is generally and with every probability believed, then we have, in the little company at the lodging-house of Jesus, by the Jordan, the first nucleus of the apostle-

ship and of the Church. Jesus was there instructing ; and intent upon his teaching were the three, Simon, John, and Andrew, who afterward, with James, formed the most distinguished third part of the apostolic college. These three Bethsaida fishermen had little notion of the sublime destiny that was before them, much less of the path of humiliation and suffering by which it was to be achieved. Their incipient faith in the Messiah doubtless gave some vague hope of undefined glory ; but a long course of precept and experience was necessary to destroy their false prejudices, and open their hearts fully to the truth. A remarkable incident had occurred early in the interview. As Simon was brought in by his brother, Jesus greeted him with the strange salutation : “Art thou Simon Bar-Jonas ? Thou shalt be called Rock.”* The giving of a new name was a formal initiation into discipleship, and thus Simon was first recognized by the new Teacher as one of his pupils. The name bestowed marked him as the firm foundation on which the Great Builder would lay historically the structure of his Church, although Simon himself could have had little idea of the meaning of Jesus other than that of bestowing upon him a kind and graceful compliment. He did not assume the new name until after the Saviour’s death, nor was he addressed by Jesus himself with any other than his name

* The word Cephas must be translated in order to give the true force to the salutation.

of Simon, except once, two years after this first meeting, when near Cæsarea Philippi, the gift of the name was ratified to him, and its meaning explained in those memorable words : “Thou art Rock,* and upon this rock I shall build my Church, and the gates of Hades shall not overpower it.” On the morrow after this interview Jesus set out to return home to Galilee. Simon, Andrew, and John accompanied him, and they were soon joined by Philip, who also belonged to Bethsaida, and whom Jesus on seeing had called to his side. This Philip ere long discovering a friend from Cana, probably returning, like himself, from John’s baptism homeward, eagerly announced to him the Messiahship of Jesus Bar-Joseph of Nazareth ; and on his doubting whether so insignificant a place as Nazareth could originate any matter of general good, urged him to come to Jesus and see for himself. This was Nathanael. On his approach Jesus pointed to him as a true spiritual Israelite, of simple, honest heart ; when Nathanael, astonished that Jesus should recognize him, put the very question whose answer settled the fact of the Messiahship of Jesus in his mind. “Whence is it that thou knowest me ?” was the question ; and the reply was almost as brief : “Before thou wert called by Philip, when thou wert under the fig-tree, I saw thee.” This reference to a retirement so distant, that Jesus could not

* The difference between $\piέτρος$ and $\piέτρα$ disappears in the Syriac, which our Saviour probably used.

have known it except by supernatural means, satisfied the pure-minded man, and his faith found instant utterance in the confession, "Rabbi, thou art God's Son, thou art Israel's king." To this candid acknowledgment Jesus answered with a promise that was a commendation of his faith, assuring him with impressive manner,* that he would hereafter understand him more fully, and would see the meaning of Jacob's ladder explained in him as the Son of Man (whom Nathanael already recognized as the Son of God), and would perceive Jesus to be the means of communication between heaven and earth, by whom prayers ascend and blessings are bestowed.† For the first time Jesus uses the phrase "Son of Man," in evident allusion to the Messianic title employed by Daniel in his description of the vision of the four beasts (Dan. vii. 13), and to emphasize the truly human character of his work, which was to present man justified and sanctified before God, accomplishing, as a man and the representative of all who accepted him, everything that infinite justice and holiness required of man. From this time throughout his ministry he uses this title of himself more often than any other.

Thus far Jesus had made no public demonstration of his claims. His manifestation was to be gradual, not reaching its fullness until John the Forerunner should be shut up within the walls of Machaerus. John the Baptist and five of his future apostles were as yet all (excepting

* ἀμῆν, ἀμήν. Cf. Psa. xli. 13; lxxii. 19; lxxxix. 52.

† John, i. 51.

his mother) who beheld the carpenter of Nazareth as Israel's great Messiah. To himself the descending dove and heavenly voice at his baptism, and the angelic ministry after his temptation, had been a glorious testimony of his Sonship; and to John one of these signs had been vouchsafed as a witness, while the five disciples had seen the divine power exhibited in him when he confirmed the faith of Nathanael by his supernatural knowledge. But as yet he had wrought no open miracle, although the last act referred to was truly miraculous, and done under the influence of the Spirit.* In a few days the public testimony was to be offered; not to the whole nation at once, but first to a little village in Galilee; not to his own village, but to one a few miles from the home of his childhood and youth.† He was *gradually* to increase and John *gradually* to decrease. There was to be no violent transition, but a natural order in the prevailing ministry of the two. The five disciples of John most naturally became the disciples of Jesus. John's baptism was to be succeeded and even synchronized by that of Jesus (John, iii. 22, 23; iv. 1), and Jesus was to take John's very theme to preach when John should lay it down (Mark, i. 14, 15). The harmony between the two, and the complete

* See Luke, iv. 14.

† As a possible chronology of this period, I would offer this: John begins to preach in January; Jesus is baptized at the beginning of February; he returns from the fasting and temptation about March 17th; he reaches Cana, March 22d; he has eighteen days in Galilee before starting to go to the Passover.

unity of their purpose, were apparent to all. There was difference of character and style, but evenness of devotion and design. They neither sought the popular favor, they neither counted wealth or rank, and they both carefully avoided political entanglement. The usual paths of human energy and aspiration were not trodden by either Jesus or his forerunner. The restoration of man to God by conversion and faith was the object of each, and for this their lives were given up. Not by human means was the truth to be propagated. The agencies of riches and rank were powerless to change the hearts of men. Governmental interference in behalf of the gospel could only destroy its purity and hinder its efficacy. From simplicity and poverty of life must go forth the refreshing stream that was to make glad the new-formed city of God. That divine message, which would have been obscured in its outline and perverted in its tone if it had reached man through the glitter of nobility and the pomp of courts, came clear and mellow to the weary heart through the simple channels of humble life. John and Jesus were at one in this presentation of the truth of God. And as John not only urged all to turn to the Lord, but in the words, "Behold God's Lamb," showed the way of pardon and reconciliation, so Jesus, in all his preaching, not only called the soul to rest in God, but by his sufferings and death held up to the world the atoning sacrifice through which the rest was attainable.

CHAPTER VI.

THE THREE PUBLIC MANIFESTATIONS OF THE MESSIAH IN GALILEE, IN JUDEA, AND IN SAMARIA.

JESUS and his five disciples reached Cana in Galilee on the third day after leaving the Jordan and John, having probably in view a marriage feast to which both Jesus and the five had been severally invited, and which was celebrated on the very day of their arrival at Cana. The village lies three miles to the northeast of Nazareth, on the edge of a small plain, and on the direct road from Nazareth to Tiberias.* The marriage-feast was evidently a very large one. Invitations had been sent out to Nazareth on one side and to Bethsaida on the other, the latter place being twelve miles distant. From this fact, and the additional fact that at least one hundred and twenty gallons of wine were added as a supplement to the original supply for the occasion, we are very sure that the wedding was of no ordinary character. We may also add that Jesus and the five disciples seem to have hurried to Galilee in order to be present, and that, too, when the Passover was at hand,†

* I hold Kefr Kenna to be the true Cana. I could find no one in the vicinity who knew the name of Kana el Jelil, as applied to the hamlet in the plain El-Buttauf, or to any other.

† John, ii. 13.

and their return to Galilee would naturally have been deferred till after that solemnity.

The mother of Jesus was among the guests, and from the position she holds to the servants present, we may suppose her an influential relative of the bridegroom, at whose house, according to Oriental usage, the entertainment would be given. Her son had probably communicated to her the knowledge of the wonderful events which had occurred during the preceding two months since he had left home. She had listened to his account of the baptism and the temptation, with their supernatural attestations, and had become convinced that now her hopes were to be realized and the predictions at his birth to be fulfilled—that he would now become manifested to the nation as its Great Deliverer, and at one stroke accomplish the work which he had come to do. Thoughts of a long course of gainsaying and suffering, culminating in a cruel death, were foreign to her mind. The sword was yet to pierce through her own heart. There seems to have been an intimation given to Mary by Jesus that he should provide a miraculous supply of wine at the banquet. It may be that in the confidence of filial regard he had pre-announced the miracle, for as yet Mary had not known her son as a miracle-worker. When, therefore, the wine was exhausted and more was needed for the festivity, his mother, with her hopes so high, urged upon Jesus the performance of the miracle. While his reply was respect-

ful,* it yet rebuked her false and low views of his work. It was equivalent to this, "Mother, in my great work as the Messiah, no human advice is to be my guide. The miracle I am about to perform is for the truth's sake, but you are desiring it with a spirit of pride and self-interest. Moreover, the consummation of my Messianic work is not now. There is much preliminary teaching and training and witnessing before that hour comes." The reply was not a refusal to work the miracle, but a check upon his mother's erroneous interpretation of the miracle, which she rightly anticipated. Hence she orders the servants to await his bidding and act accordingly. Six stone jars, holding over twenty gallons of water each, had been filled for the use of the guests in accordance with the customs of purification,† which had been prescribed not by the law but by the Rabbis. These had, of course, been partially if not altogether emptied. Those very jars which had been used to preserve the vain traditions of the elders, the false fungus-growth of the old dispensation, were now to contain a testimony to the fresh divine teaching of the new. As the miracles of Moses in their material reflected against the idolatry of Egypt, so those of Jesus ruthlessly denied and set aside the follies of a merely human ritual. As the servants, at the command of Christ, filled up the stone jars with water to the brim, there was a silent irony

* There is no harshness in the use of the word "woman."

† Cf. Mark, vii. 3.



CANA OF GALILEE.

in the act, the apparent help to the burdensome ritual being about to prove the removal of a burden and the bestowal of a joy. When the jars had been filled, the servants, again at Jesus's command, drew off vessels full of the liquid and carried them to the superintendent of the banquet, who, surprised at the exceeding excellence of the



KEFR KENNA.

wine, expostulated with the bridegroom for retaining the best till the last, contrary to universal custom.

By this, the first miracle of Jesus, the attention of the whole assembly and the whole neighborhood was fastened upon him, and the confidence of his five disciples was strengthened and assured. The news of the wonder tra-

velled fast through Galilee, and from this moment the carpenter of Nazareth was such no longer, but a public teacher and prophet, the subject of universal remark and conflicting criticism. With his mother and five disciples, and also accompanied by his younger brothers, Jacob,* Joses, Judas, and Simon, he quitted Cana and went down to Capernaum, on the sea of Galilee, before returning to Nazareth. This little sea or lake was the central point of life and business in Galilee. The new capital had been lately built in Roman style upon its borders. Other large towns lay on the western shore, Capernaum, Bethsaida, and Chorazin. At the north end, just east of the inflow of the Jordan, was another Bethsaida, which Philip the tetrarch had enlarged and called Julias, after the daughter of the Emperor Augustus, and not far from the eastern brink lay Gergesa.† The lake was fourteen miles long and seven miles broad, of oval shape, and well surrounded by graceful hills and mountains, whose declivities in most parts of the lake's circuit reached the water's edge. Its surface was dotted with the fishing-boats of a vigorous and busy population, and constant communication was kept up between the different towns and villages upon its shores. Four of the five disciples who had already attached themselves to Jesus belonged to this busy neighborhood, and perhaps this reason had influence, with others, to lead Jesus thither

* In English "James."

† See Matt. viii. 28, and Thomson's "Land and the Book."

first after manifesting his glory by a public miracle. In Capernaum,* toward the northern end of the lake, Jesus continued a short time and wrought several miracles in testimony of his mission,† and then returned to Nazareth. The people of his own village were eager to see and hear him, now that he had gained so sudden fame. Jesus had been accustomed to avail himself of the privileges of a Jew in the synagogue, and act as reader and speaker to the people under the permission of the elders. On his return to Nazareth he sought such an opportunity to meet the people and to announce his Messiahship. On the Sabbath-day he attended the public service at the synagogue, where he had been wont to worship all his life, and there at the proper time, among his personal acquaintances, stood up to read and expound the Scriptures. The roll which contained Isaiah's prophecies was put into his hands, from which he read the passage now found at the beginning of the sixty-first chapter.‡ Then closing the roll and handing it back to the *chazan*, he sat down according to the usage of Oriental teachers and speakers, and, amid the breathless attention of his fellow-villagers, he declared to them the fulfillment of that remarkable prophecy in himself in words of nervous eloquence, that called forth the

* Now "Tell Hum."

† Cf. John, ii. 12, and Luke, iv. 23.

‡ The phrase "to set at liberty them that are bruised" has dropped out of the LXX. at this place, and the phrase "recovering of sight to the blind" has dropped out of our Hebrew versions. They were both in the Nazareth copy.

astonishment and audible admiration* of the people. But they could not reconcile the high assumptions of Jesus with the low estate of his earthly life. That their neighbour, the son of Joseph, should be the Messiah, was absurd. Perceiving the agitation in the audience, Jesus addressed himself directly to its cause. He told them that they would seek such miraculous testimony from him as he had already given in Capernaum, but that their prejudices (so common to the intimate acquaintances of a prophet's youth) against him, not their love for the truth, made this demand; for what had happened at Capernaum or Cana was as easily known at Nazareth and as good testimony there as at the places where the miracles were wrought. He then referred them to the Old Testament history, wherein the prophets Elijah and Elisha are shown to have left their prejudiced and unbelieving countrymen and performed their miraculous works of mercy upon foreigners. At this rebuke and reference the congregation were convulsed with rage, and rushing upon the speaker, hurried him out of the synagogue in a wild tumult to the edge of the cliff on which the town was built, with the intention to throw him over the rocks; but in the confusion of the crowd Jesus escaped from their hands and left the place.

It was now nearly the time of Passover, and it is likely that Jesus took the direction of Jerusalem in the company of his five disciples. He had now manifested his Messiah-

* Luke, iv. 22, ἐν αρτινόουρ.

ship publicly in Galilee, and the manifestation was to be repeated in Judea. The holy city of Israel must receive the witness, and in that city the appropriate place for the manifestation was the temple. The last of the prophets (before John) had written, "The Lord, whom ye seek, shall suddenly come to his temple." He had also predicted that this coming should be with a purifying power and the exhibition of judicial authority. The fulfillment was now at hand. It was for the Jews to recognize the sign.

Amid the degenerations of formalism, the traders in oxen and sheep for sacrifice had become accustomed to occupy portions of the temple courts for their sales, and money-changers had followed them in the sacrilege, under the ostensible necessity of changing the foreign money that Hellenistic Jews might bring for their purchases. It is characteristic of all ritual manufacturers to neglect God's ritual in the exaltation of their own. The Jews of our Lord's day were no exception. They insisted on every item of their own most burdensome additions to the law of Moses, while the spirit, and even the letter, of that law, was often disregarded. The custom before us was a glaring instance of their practical degradation of the holy place, and their low, carnal views of religion.

Jesus, on entering the court and beholding the usual sacrilege, seized some cords, which were probably used in the management of the cattle, and forming them into a

whip, drove the oxen and sheep out of the holy place. He then returned, emptied the money-bags of the exchangers and overturned their counters, and finally ordered the dove-sellers away with the significant words, "Take these things hence; make not my Father's house a house of merchandise." No opposition was made to this act of authority. All were overawed by the bold and resolute conduct, and might have seen, in the power exercised, and the especial reference to the God of the temple as his Father, the incontestable claims of the Messiah. Yet the surrounding multitude, who had witnessed this act, so utterly impossible for a man to perform except by supernatural help, clamored for a sign to prove his authority to perform it. The reply of Jesus to this blind unbelief was enigmatic. Their condition of mind and heart did not deserve or even permit a clear exposition, which they would have rejected as they already had rejected the sign he had given them. "Destroy this temple," said Jesus, "and in three days I will raise it up." He referred to the real temple of God, his own body, in which God dwelt among men, and which was only typified by the temple of Solomon and Herod. But they, referring it to the marble structure, regarded it as an idle boast, and were the more confirmed in their unbelief. His own disciples did not understand his meaning, but none the less clave to him, and apply at once to their master, as seen in this act that had aroused an opposition, the

words of a Messianic psalm (lxix. 9), "My zeal for thy house devours me."

During the eight days of the Passover, Jesus wrought a series of miraculous works in Jerusalem, as he had done in Capernaum, which had the result only of creating a superficial belief in the minds of many, a belief that was scarcely deeper than astonishment, but which developed itself in neither conversion nor discipleship, and in which Jesus, with his profound insight into human nature, placed no confidence whatever. There was one exception, however, to this general condition of unconcern. A Pharisaic member of the Sanhedrim (the supreme council and court of the Jews, which had had an existence for two or three centuries, and held its sessions within the precincts of the temple), named Nicodemus,* whose distinguished abilities† had given him the title of "The Teacher of Israel," had become convinced that Jesus was a divine prophet, if not the Messiah himself, and was anxious to see more of him, and hear his teachings. But his timidity prevented an open application. He therefore sought and obtained a nocturnal interview, in which he confessed that the members of the Sanhedrim were convinced that Jesus must be a teacher from God, however their pride might cloak their convictions. Jesus met this confession with a statement of the true character of God's kingdom,

* Greek names became common among the Jews after Alexander's day.

† So I explain ὁ διδάσκαλος, John, iii. 10.

the false view of which was the root of Judaic error. He insisted on the new birth as the necessary requisite for even the understanding of that kingdom. Nicodemus, whose Jewish and Pharisaic prejudices had led him to suppose that so radical a change as that figured in the phrase “new birth” could only refer to the transition from Gentilism to Jewry, and could not be applicable to him, a born Jew, was astonished when Jesus showed that Jew and Gentile equally, as men, sinful men, needed a spiritual washing before they could be members of the true kingdom of God, of which the outward Israel was a mere type. The mystery of such a spiritual birth was no greater than the mystery that was inherent in physical nature, where, for example, the wind was recognized but not understood. If Nicodemus was not prepared to receive a spiritual truth, whose exhibition in fact was clearly given in earthly experience, to wit, this truth of the new birth, how could he receive the truths which the Messiah might reveal of subjects that belonged entirely to the heavenly world, and had no exposition to the senses? Jesus then introduced the fact of his own divine mission and its connection with man’s salvation, which were the heavenly things to which he had referred. The “Teacher of Israel” was, doubtless, deeply impressed with the truths he had learned at this interview. By the two later references to Nicodemus in the gospel history, we find that he preserved amid excessive timidity a respect

and affection for Jesus, which tradition declares culminated in a full and open confession of his faith and devotion.

A number of nominal disciples having now attached themselves to Jesus, the time had arrived for a formal inauguration of his ministry ; and accordingly he established himself in a convenient spot in the Judean



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country, and there taught the people, who flocked to him in vast crowds and received baptism at the hands of the five disciples who had accompanied him from the first. The same sign of a new life was used as by John ($\betaάπτισμα μετανοίας$ —the “baptism of repentance,” or new life), who was continuing his preaching and baptism at this time on the western side of the Jordan,* probably in the southern part of Judea,† and the same absence of miraculous

* Cf. J. 3, iii. 23 and 26.

† If * See and Salim are to be identified with Ain and Shilhim of Josh. xv. 32.

accompaniments marked the preaching of Jesus, as yet, as marked the preaching of John. The double baptism of John and Jesus excited comment, and on a dispute occurring between John's disciples and a Jew, who used the fact of the two baptisms as a proof against both,* his disciples referred the difficult question to their master to solve, who showed them that he had only come to prepare the way for Jesus ; that Jesus was the bridegroom, and he only the friend of the bridegroom ; that his work had now been accomplished, and his delight completed in beholding the Messiah ; that he must now soon retire, when Jesus should assume the full proportions of the Messiah before the nation, and become the nation's divine teacher, full of the Spirit, the Son of God, the giver of eternal life through faith. In this exposition John not only showed that his message and mission were at one with that of Jesus, but also manifested at this latest hour of his short ministry his full apprehension of the person and work of Jesus. The latest prophet of the law brings us fully within the pale of the gospel. The old and new dispensations are welded at this point.

The use that the Pharisees were making of the two baptisms to oppose both, caused Jesus to leave Judea and return home to Galilee. It was now the month of November.† Jesus and his disciples had been for six months

* μετά Ιωδαίον, John, iii. 25. A "Jew," as opposed to the no teaching.

† John, iv. 35.

a res]

preaching and baptizing in Judea, when they set out on their homeward journey. The direct and ordinary road from Judea to Galilee lay through Samaria, although the way on the east of Jordan was sometimes used, by which Samaria was avoided. On their way northward through the Samaritan region, between whose inhabitants and the Jews there was a perpetual hatred, by reason of the mixed foreign character of the Samaritan population,* they stopped, weary, by the side of the well which had been dug by the patriarch Jacob eighteen centuries before, on the tract between Shechem and Shalem, which he had purchased from the Canaanite Hamor. This tract lay toward the north end of the plain Mukhnah,† where the lateral valley of Shechem, or Sychar, enters it from the west, between the heights of Ebal and Gerizim. Just at the corner of the two valleys, at the foot of Gerizim, is Jacob's well, a mile eastward from the town of Shechem. This was a classic region in Israelitish history. In this narrow valley between the two mountains, the very central point of Palestine, the twelve tribes had sworn allegiance to Jehovah on first entering the land, and here they had buried the bones of Joseph, not far from the well of Joseph's father.

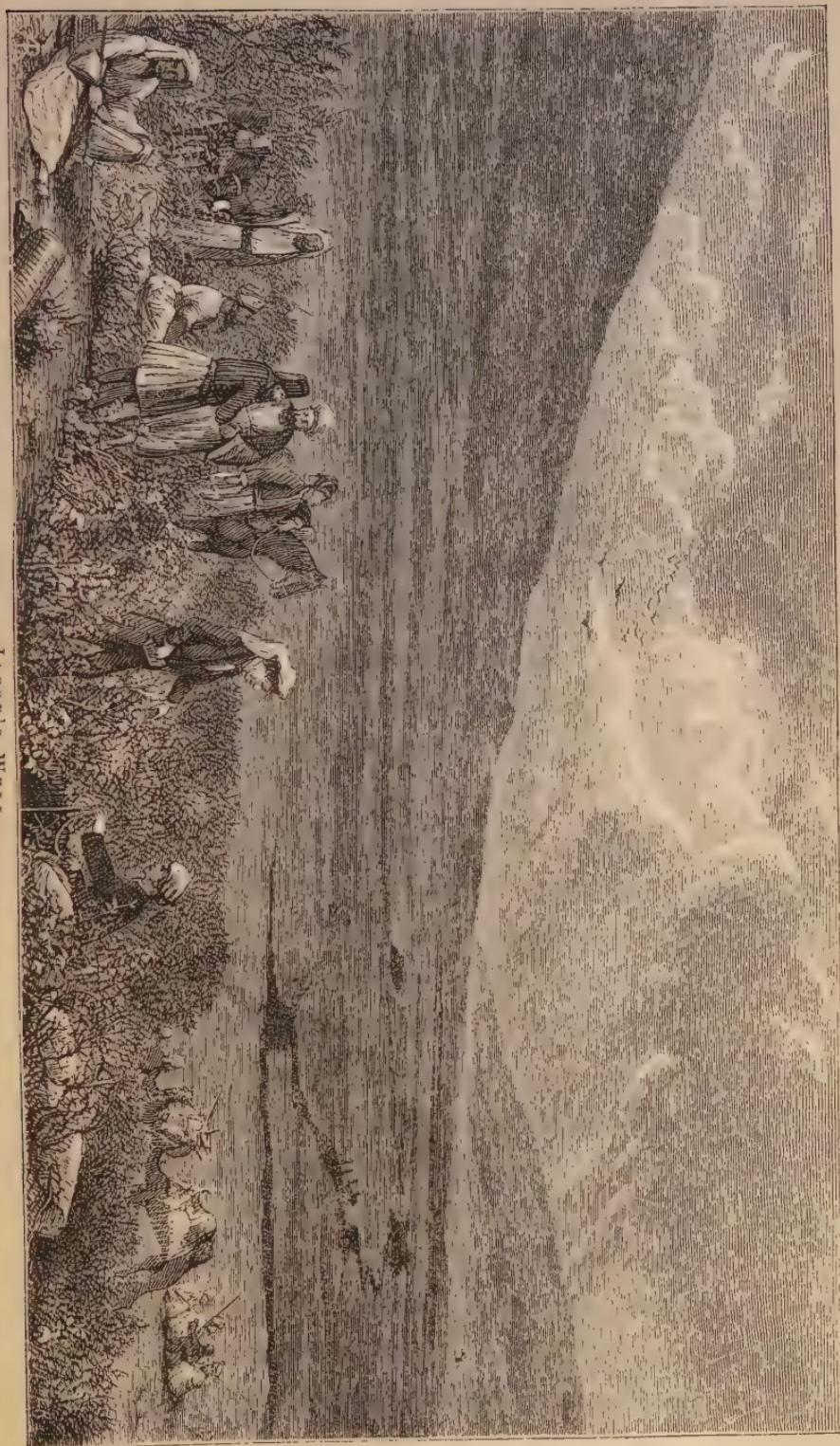
It was noon-tide. Half a day's journey was accomplished, and the travellers needed a rest and the mid-day meal. But an incident was to occur which should make that the limit of their day's journey, and even detain them

* See 2 Kings, xvii. 24-41.

† See p. 67.

for the morrow. While the disciples had gone up to the town to purchase food, a Samaritan woman arrived at the well with her water-jar. Jesus, on asking her to procure a drink of water for him, is contemptuously reproached by her for asking a favor of a Samaritan. Jesus takes this opportunity to open to her the truth regarding himself. "If you knew anything of the spiritual refreshment which God bestows, and of me as the means through which the blessing flows, you would ask of me the fresh running water of this grace." This was the meaning of his words, but he purposely cloaked their spiritual reference with the figure, so that the woman, supposing that he referred to the water of the well, was led more deeply into the conversation and brought more fully under the power of his words. Her reply was accordingly this: "Sir, how can you give me the excellent water you speak of? Surely not from this well, for you have no rope and bucket, and you are certainly not greater than our ancestor Jacob,* who made the well and counted it the best water of the district, that you should obtain better water here." In the conversation that ensued, Jesus turned her thoughts at length from their earthly plane by telling her the story of her own sinful life. On perceiving that she was talking with a prophet, she brought up the question of the rival claims of Gerizim and Jerusalem, when Jesus urged the

* The Samaritans were accustomed to claim descent from Jacob through Joseph.



JACOB'S WELL.

spiritual character of worship, and showed her that this spiritual meaning was preserved among the Jews in all their service, while it was wholly lost among the Samaritans, at the same time assuring her that a new dispensation was at hand, in which the outward symbols would give way to the realities symbolized. To this teaching she objected that when the Messiah should come, then it would be time to learn about such a change as that. On this Jesus declared to her that he was the Messiah himself. The woman, startled by this announcement, left her water-jar, hastened to the city, and called on her friends to come out to the well and see a man who, by his miraculous knowledge and explicit claim, appeared to be the Messiah. Many to whom she told the strange story were convinced, and accompanied her back to the well, where they prevailed upon Jesus to become their guest for two days, during which time many more became assured of his Messiahship.

Jesus had now openly manifested himself as the Messiah in Galilee, in Judea, and in Samaria. The first stage of his ministry had been accomplished. In nine months from his baptism he had diffused the knowledge of his claims and their evidence throughout the land. From this time he will assume a more formal and authoritative course. The foundation has been laid. The building will now rise more and more conspicuously upon it.

CHAPTER VII.

THE OPENING OF THE FULL MINISTRY.

THE mission of the Baptist was now near its close. He had returned to the eastern side of Jordan, and, having dared to reprove the tetrarch, Herod Antipas, for taking to himself the wife of his brother, Herod Philip, who was likewise his niece, was cast into the fortress of Machaerus, on the shore of the Dead Sea. The rest of his work would be to testify by his patience and suffering to the truth he had proclaimed, and to point the disciples who might still have access to his dungeon to the Lamb of God, now fully manifested to the people.

The news of John's incarceration seems to have reached Jesus while he was on his way northward, and perhaps suggested the immediate entrance upon the fuller Messianic life. The miracles which Jesus had thus far wrought (in Cana, in Capernaum, and in Jerusalem, John, ii. 11, 23 ; Luke, iv. 23), had been simply signs to arouse the nation to recognize his claims ; but now his miracles, more continuous than before, are, with few exceptions, the outflows of compassion upon the sick and suffering, and, more than mere wonder-signs, testify to the loving, helping, saving character of his mission.

Avoiding Nazareth,* in which he had resolved no longer to dwell, as the unbelief of his townspeople was so deep and bitter, Jesus took up his abode at Capernaum upon the lake, and immediately began to preach the great consummation of prophecy in the proximate establishment of



TELL HUM (CAPERNAUM) RUINS.

the kingdom of God. The good tidings were the advent of the Messiah, and the beginning of his work. This was the gospel Jesus preached. The gospel his apostles afterward preached was the *completed* work of the Messiah. But by both the new heart was insisted upon as the necessary

* The *καταλιπών* of Matt. iv. 13, does not refer to a present quitting, but an abandonment in purpose. Also see John, iv. 44.

means of understanding and entering the divine kingdom. There, on the borders of Zebulun and Naphtali, by the side of the lake, the darkness of Jewish prejudice and ignorance was first steadily shone upon and dissipated by the light of Christ's perfected ministry, and Isaiah's prophecy was fulfilled.*

Before his arrival at Capernaum Jesus had again stopped at Cana, perhaps for Nathanael's sake. His welcome was hearty, not only on the score of ancient friendship, but because they had formed a high idea of Jesus from the miracles he had wrought and the conduct he had exhibited at the Passover in Jerusalem. While here at Cana, one of Herod's higher officers, whose post of service was at Capernaum, hurried in upon Jesus, having come the eighteen miles from that town to meet him and urge him to come down to Capernaum and heal his dying son. This is the first instance of a direct and wholly voluntary acknowledgment of and appeal to the supernatural power of Jesus, except by his mother. It was a clear and notable instance of a healthy faith in the evidences which Jesus had established in the land, and the truth and power of that faith the Master brings out for the edification of those around him, by suggesting to the nobleman whether more sign-wonders were sought after before the people of Galilee could safely give him their confidence. The earnest appeal to hasten to Capernaum before his child

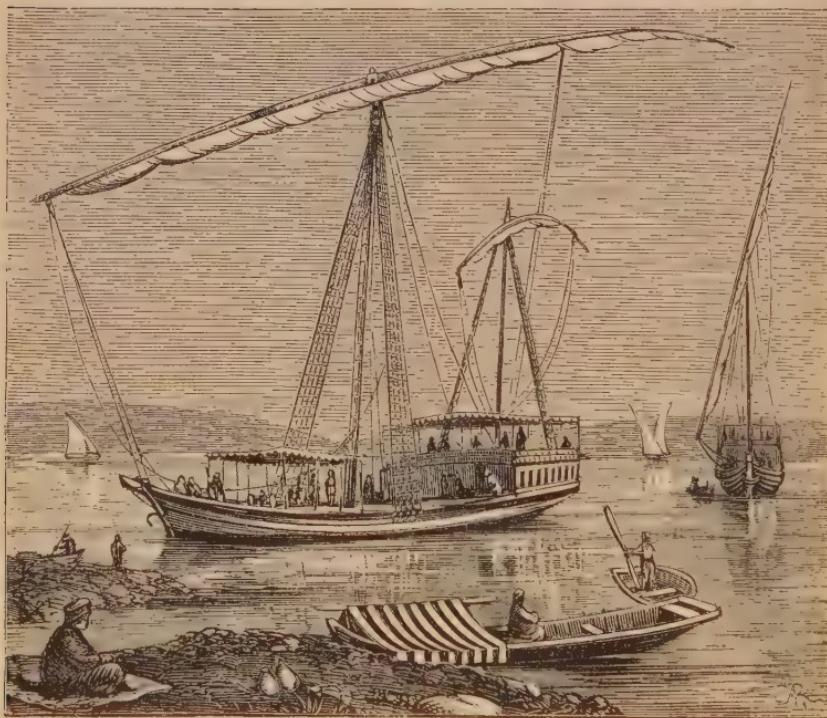
* Isa. ix. 1, 2.

dies, which is the nobleman's only reply, shows his perfect confidence in Jesus, and that from no want of faith does he seek a wonder-working. "Go, thy son lives!" are the words which satisfy the father's heart. He knows that the supernatural power has been exerted, and without a question returns toward his home,* on the way meeting his servants, who bore the news of his son's release from the fever at the very moment when Jesus had spoken. The adhesion of this prominent man and his establishment to Jesus had, doubtless, its influence in preserving the Master from interference in his ministry from the court of Herod, almost under the eyes of which so much of that ministry was performed. This miracle acted, like that at Cana in the previous spring, as an awakener of Galilee to the presence of the Messiah. The absence of eight months seemed to make expedient such an announcement of his approach.

It was very natural that the people of Capernaum should throng around him when he reached their town, and hang with eagerness upon his words. Not many days after his arrival, we find him by the lake's side, near where two fishing-boats lay drawn up on the beach, the fishermen from which were out upon the strand washing and mending their nets. Three of the five disciples who had been his followers for so many months were among

* He travelled slowly, for he was at least eleven hours in going eighteen miles. He may have been obliged to stop at Tiberias, the capital, on business of state.

those thus engaged. One of the little vessels belonged to Simon and his brother Andrew, and the other to Zebedee and his two sons James and John, and all these were partners in the fishery. Since their arrival in Capernaum with Jesus, the three disciples had resumed their occupa-



ORIENTAL VESSELS.

tion : but they were now, together with James, to be summoned away from dependence on this resource, and to join their destinies with his. While Jesus stood near Simon's boat, the people collected around him in such crowds, with demands for his instructions, that he requested Simon to shove off his vessel a short distance from the shore, that

from it as a platform he might address the people with the word of God. After this had been done, and he had finished his teaching, he told Simon to push out into deeper water and cast in his nets. Simon consented, having, however, little confidence in any success, as he told the Master of his all-night's toil in vain. The result astonished him. The net began to break by the weight of fish, so that they had to call Zebedee and his sons, with their boat, to their help; and as the fish were taken into the boats, they both began to let in the water by reason of the load. Simon, who was an impulsive man, deeply impressed by the occurrence, the first miraculous act of the Master's which had directly touched his own personal interests, fell at his feet with feelings of gratitude and awe combined. Jesus reassured the excited disciple. "Fear not: follow me, and from this time I shall make both of you fishers of men, and you shall catch them alive as you catch the fish in the net." The words of Jesus so deeply affected Simon and Andrew that they no sooner reached the shore than they abandoned their boat and nets and abundant fish and devoted themselves to his personal service. Meanwhile Zebedee's boat had reached the shore, when his nets were found to be so torn that he and his sons began at once to repair them. But when a few minutes afterward Jesus reached them, and called the two sons to be his followers, as were Simon and Andrew, they left their boat, as the others had done, and were from that

moment attached to his person. It is probable that Philip, from Bethsaida, and Nathanael, from Cana, soon rejoined him, and permanently united themselves with the other four.

This formal calling of the four fishermen from their occupations may be considered as the distinctive beginning of the second stage of the Saviour's ministry, and with this the first two Evangelists open their account of his active career.* While remaining in Capernaum with his band of followers, Jesus continued to use the synagogue services as points of influential contact with the people, who appear to have acted with far more moderation and respect than those of Nazareth. By these remarkable opportunities Capernaum was "exalted to heaven." The Son of God had become the stated preacher of the town. The neglect of the marvellous advantage forms a sad and natural sequel. The people of Capernaum at this period of visitation loved to hear the Great Teacher, and felt the extraordinary power of his words. that were not formed into the enigmas, fables, and conceits of the Rabbis, but flowed forth clear, strong, and refreshing in the simplicity of truth. They enjoyed the novelty and beauty of the teaching, even though they did not yield their lives to its guidance. Capernaum was no retired country village by a rural lake, but a flourishing and busy mart, the centre

* Matt. iv. 18; Mark, i. 16. Luke, as usual, has put it out of chronological order.

of the life of Galilee. Next to Jerusalem, it was the most active and thronged neighborhood of the land, and, as free from the local pride of Jerusalem, it presented the most apposite field for our Saviour's central labors. The opposition to the truth which was to be met with there, was not that of Pharisaic assumption, but the more general opposition of the human heart engaged and engrossed in the busy works of daily life in the throng of a thriving community, where the special prejudices of the Jew would be much modified by the general cares of trade.

On one of these Sabbath-days of unappreciated privilege the services of the synagogue were rudely disturbed by a loud cry from one of the auditors: "Away! what have we to do with thee, Jesus the Nazarene? Didst thou come to destroy us? I know thee who thou art, the Holy One of God." All eyes were turned to the disturber, when the voice of Jesus was heard: "Be silent and come out from him." The man who had made the outcry fell upon the floor in convulsions, and after one fierce shout was quiet and in sound mind. The evil spirit who had taken possession of his body and had provoked him to all impurity, had now fled before the command of the Messiah, a token of the discomfiture and destruction which awaited Satan's empire at the hands of the Son of God.*

The entire assembly understood the case at once. They doubted neither the demon nor Christ, the possession nor

* 1 John, 3-8.

the miracle. The authority of the teaching was all of a piece with the miraculous power which cast out evil spirits. The people were overwhelmed with astonishment, but of any deeper or more permanent effect we have no record. The account of this miracle travelled through Galilee on the heels of that concerning the nobleman's son, and the



WOMEN.

wonderful character of Jesus of Nazareth was now the accepted subject of conversation in every hut and palace of the land. The light was put on a candlestick that it might give light to all in the house.

From this public scene of manifested power Jesus turned to a more retired and unnoticed exercise of his healing virtue. Leaving the synagogue, he went directly

to the house where the four fishermen dwelt together.* It was perhaps Simon's house,† in which he had admitted Zebedee's family as sharers of the house, and we may even suggest that Simon had married a daughter of Zebedee, and sister of James and John. If this be a correct surmise, then it was Salome, Zebedee's wife, whom Jesus found on his entrance into the house had been seized with a sudden and violent fever of alarming character, and for whose aid the family, who had just witnessed his miracle of healing in the synagogue, eagerly besought his interference. Going immediately to her bedside, he took her by the hand, and rebuked the fever as he lifted her up. In perfect health she left her couch, and took her part in preparing the family meal. The knowledge of this cure may not have gone beyond the family in Simon's house, but the healing in the synagogue was known everywhere. Consequently, so soon as the sun had set and the Sabbath was therefore over, a vast crowd assembled about the door, all the sick of Capernaum being brought to Jesus for restoration, and many also whose bodies were possessed with evil spirits.‡ Amid this waiting multitude Jesus appeared in the fullness of his sympathy, and by his acts of compassion in alleviating physical distress, gave a signifi-

* So I take the *μέτρα* of Mark, i. 29.

† Luke, iv. 38; Matt. viii. 14. Yet this may only mean "the house where Simon lived."

‡ Demoniacal possession I take to be a physical possession. Are not all diseases inflictions of Satan? Cf. Job's case. Also Luke, xiii. 16; 1 Cor. v. 5; 2 Cor. xii. 7. An actual indwelling is no more incredible than the infliction.

cant token of the higher meaning of the prophet's words : " Himself took our infirmities and bore our sicknesses." On every diseased body in that throng he laid his healing hand, and by word of command he drove forth from every possessed victim the evil spirit who had afflicted him. Some of these spirits cried out, as they were leaving the bodies whose voices they could use : " Thou art the Messiah, the Son of God ;" but the Master terminated their testimony with their possession. His own words and works, with the teachings of the prophets, were testimony enough, without summoning witnesses from the unseen world. Moreover, the witness of spirits might easily be counterfeited, and on no such testimony was the public mind to rely.

Overcome with the labors of this remarkable day, desirous of releasing himself for a season from the excited people, and feeling the need of retirement and prayer, Jesus arose on the morrow at the earliest gray of dawn, and sought out a wild and uninhabited spot in the neighboring hills, where he prostrated himself before his Heavenly Father and strengthened his soul in high communion with his God. As the morning advanced the citizens of Capernaum were eager to find the Great Healer, with that mingled respect and curiosity which a populace exhibits toward the person of a great man. Simon and the other disciples, surmising his place of concealment, directed their way thither, followed by a portion

of the crowd. On reaching Jesus, Simon informed him of the longing of the people to see him, and many of them soon coming up, entreated him not to leave Capernaum.

His reply referred to his work as a preacher of the truth as his main object and the need of his visit to other cities as well as to Capernaum. Taking, therefore, his disciples with him, he left the townspeople and began a circuit of travel through the entire region of Galilee, visiting the synagogues and proclaiming his Messiahship in all, and supporting his claims with acts of miraculous healing wherever he went; so that far beyond the bounds of Galilee his fame extended into Syria and drew thence throngs of applicants upon his bounty, while every part of the Jewish country was represented in the multitudes that daily formed his voluntary escort. All through that picturesque country which stretches from the roots of Lebanon and Hermon to the lake of Galilee and the great plain, the voice of Jesus became familiar. In the rich valleys he gathered about him the sturdy husbandmen of Galilee, and led their thoughts to a higher culture and a richer harvest than those of Issachar and Zebulun; and on the cliffs and peaks where villages were perched in giddy security, he told the attentive people of the responsibilities which belonged to those whom God had placed in conspicuous positions and exalted with peculiar privileges. His teachings were eminently natural in their

illustration, but these natural allusions set off truths which had long been concealed from the common mind by being buried under the casuistry of the Rabbis. The spiritual truths of the Mosaic revelation were to be disinterred, as well as the new revelation of the Messiah to be made, and in this way the perfect harmony of law and gospel would be made manifest. The dead formalism which had settled down upon the nation was to be shaken by exciting the truth which lay beneath it, and so the people could receive the spiritual kingdom of the Messiah. The law was a pedagogic servant to lead the nation to him, but this office of the law had been rendered null by the enthronement of the letter in place of the spirit. The spirituality of the law had therefore to be vindicated, and we hence find our Saviour everywhere disenthraling the public mind from this debasing bondage to the letter, and opening anew to the delighted people the first principles of revealed truth. With such a subject, and with his illustrations taken from the familiar scenes of daily life and experience in nature and society, he was gladly welcomed and heard by the Galileans, removed as they were from the selfish, political, and ecclesiastical interests of Jerusalem. One of the discourses which the Great Teacher delivered during this complete journey through Galilee has been preserved to us probably in its entirety, and in its whole character we see the features of which we have spoken. He had extricated himself from the great crowd

and had taken with him the smaller band who professed to be his disciples to some retired mountain district. These more interested and attentive followers he would instruct to a greater extent and with more careful minuteness. In this sermon on the mount he lays the cornerstone of the spiritual foundation, which the apostles and prophets of the New Covenant were to complete, on which foundation alone, as received into the hearts of men, could the great truth of the Messianic sacrifice and kingdom



JEBEL KAUKAB.

rest. It is an error to consider this sermon on the mount as defective because it does not preach Christ, and it is equally erroneous to consider it as a mere code of ethics. It is more than ethical ; it is spiritual, and was, as spiritual, a necessary preface to the preaching of a Christ who was to suffer before he could be preached. It was a preparation of the soil for the seed that was so soon to be sown and fill the world at last with its golden harvest. The

spirituality of the sermon on the mount, as opposed to the mere letter-criticism of Rabbinical teaching, is paralleled by its comprehensiveness as compared with the fragmentary character of the traditional doctrine. Every phase of the spiritual experience is reached, and all the sources of falsehood are marked with appropriate warning. It may be entitled "a description of the godly man," wherein the principles of the divine life are stated, not nakedly and philosophically, but in figurative language and concrete example, the forms best adapted to impress a true philosophy upon the convictions and the life. It may be considered Christ's expansion and explication of the passage in the twenty-fourth Psalm, which shows the style of man who shall ascend into the hill of Jehovah and stand in his holy place.

He began his weighty words by describing God's blessed ones as possessing eight unusual characteristics, when compared with the great world or with the Pharisaic religionists of Jerusalem, and to each of these characteristics he affixed a spiritual attainment, which was its logical accompaniment. As sensible of their own spiritual need, to them belonged that heavenly kingdom which was a kingdom of grace, full, free, and exclusive. As grieved by sin, they alone could accept the comfort of the Holy Ghost, which was a comfort arising from pardoned sin. As gentle under provocation, they alone could be the possessors of a genuine peace in this world, and really

enjoy this life. As longing eagerly for holiness, they alone were in the true road to holiness. As exercising a compassionate spirit, they leaned securely on the compassion of their God. As pure in their thoughts and purposes, their view of God's beauty was clear and refreshing. As active in the interests of peace, the public conscience would recognize them as the true children of God. And as persecuted because of their uprightness, they exhibited a sign of their connection with that divine kingdom, hated by the world, but whose supply and relief were all-sufficient for its own. Nothing could have been more antagonistic to the prevailing Jewish idea of a citizen of the heavenly kingdom than the pungent truths contained in these eight beatitudes. They overthrew the entire structure of Rabbinical ethics and Pharisaic practice. Conformity to this teaching would compel an utter abandonment of a system of pride, selfishness, hypocrisy, cruelty, and strife, the eminently human thing which was in vogue throughout Jewry under the name of religion, and which had been fostered by the false expectations of a political Messiah—an earthly warrior and king. These beatitudes touched the heart as the seat and centre of life, and evolved the kingdom of heaven from that source as a subjective condition in order to an objective possession. It was a hard way for its realization to poor human nature ; but, on the other hand, it put the highest glories of the kingdom within the reach of every soul, and it was this

latter revelation that so surprised and delighted the common people.

Starting with this deep spiritual foundation, the Divine Teacher proceeded to the consideration of the exaltation and corresponding responsibility that belonged to those, his disciples before him, who professed to have entered upon this new spiritual life. They were the salt of the earth, the lamp of the world ; but salt could lose its savor, and a lamp might, though lighted, be hidden under a bushel-measure. Their usefulness was alike gone, whether they lost or neglected their powers, while, like a city on a hill-top, they could not but be conspicuous before the eyes of the nation, as the followers of the new Teacher. The Messiah had not come antagonistically to the law of Moses, but in exact accordance with that law. That law, so far as it was not local and political, would be recognized as the divine law in the heavenly kingdom now to be established, and its spiritual character should be vindicated against the Pharisees, whose righteousness had been founded on its mere letter. Without this spiritual apprehension of the law, not a soul could enter into the divine kingdom. As examples of the Pharisaic abuse, either by omission or addition, the commandments against murder, adultery, and profanity had been interpreted as referring only literally to the act designated in each, while these laws were intended by God to direct the thoughts and affections. Anger was allowed with any degree of viti-

peration, so long as life was not taken ; lascivious conduct and easy divorces were righteous, while the technical act of adultery was avoided ; and the use of God's name in oaths might enter into the most trivial conversation, provided that it was used only for a true statement or promise. In like manner the great principle of equivalent and homogeneous punishment, which is thrice inculcated as a guide to the judicial action of the nation (as probably typical and indicative of God's unerring justice), had been degraded into a warrant for personal revenge ; and the injunction of love to one's neighbor had been glossed by circumscribing the meaning of the word "neighbor," and then creating the converse proposition, "thou shalt hate thine enemies." Against all these low, carnal corruptions of God's law, which had been framed and sustained under the name of peculiar devotion to that law, his disciples were to be guarded, and in their cultivation of the inner life of God by the use of the spirit of the law they would avoid the vain display, proceeding from a proud self-righteousness resting in externals, which characterized the alms-giving, prayers, and fasting of the Pharisees.

They were to remember that God was united to man by the affections and in the heart, and that the life of the heart was known to Him and formed the true character as He accepted it, and that display before man could not deceive God, while, far from being an act of benevolence, it was but a bait for the popular homage. In the Lord's

prayer, which Jesus taught his disciples at this point of his discourse, he showed them that the stream of sympathy and forgiving love which they desired from God must, if truly received, flow through them upon all mankind, in their sympathy and forgiveness toward all, and that this principle of the dependence of love was wholly violated by the proud selfishness of the religionists of the day. In such a life of spiritual character they would appreciate the great unseen and future world and make their calculations and preparations for its enjoyment. A clear and undivided view of that world would fill their souls with peace, while a blind disregard of the unseen is ever fraught with confusion and perplexity to the earthly soul. Any attempt to reconcile the two lives was absurd. A man could not live for this world and yet live for the other. Hence the godly man should not be disturbed by any thoughts regarding earthly provision, as he does not live for earthly ends, but should cast away his care with his ambition, confident that his real necessities will be daily supplied by his Heavenly Father, whom he serves in his kingdom. The tenderness of heart that belongs to one who is admitted to a sense of God's forgiving love leads to gentleness of criticism and conduct toward those who err, that is directly in contrast with the sharp and bitter judgments of the world. Yet, of course, the reason is not to be abandoned in the cause of charity, and those who are manifestly as dogs and swine before the glorious ex-

periences of the heavenly life are not to be treated as believers. The soul should be ever found making additions to its spiritual treasures by application to God, from which source of love the supply is unfailing ; and in thus cultivating the spirit of daily dependence, which would extend in modified form toward our fellow-men also, the godly heart would be trained to all kind and benevolent actions toward others. We could not be consistently askers unless we were also givers. This way of life, with its entire spiritual and divine character so opposed to the prevailing worldliness, was unattractive to the natural heart. It did not present the appeal to the passions which the way of selfish aggrandizement offered. It was a narrow road with a narrow entrance, that suggested isolation, while the other was pursued by crowds of companions. There would be many who would pretend to teach spiritual truth and many who would even deceive themselves into a supposed connection with it, under the necessity of compromising with conscience ; but their evil lives would disclose the cheat to the discerning (for a spiritual heart must exhibit a righteous life), and the judgment-day would withdraw the veil from the eyes of the self-deceivers. In accordance with this view of the godly life and its necessary connection with the entire being, the wise hearer of the truths of the Gospel would be he who would accept its teachings into his very nature, to act as the motive power of his whole existence. His

faith would resemble the house built on a rock, that defied the rain, the freshets, and the wind. The mere hearer of the Gospel enjoyed a fancied and fatal security. Before the storm, his house would be laid in ruins and swept away.

Such is the general tenor of this wonderful sermon—wonderful in its deep views of the relation of man to God ; wonderful in its simplicity of presentation, and wonderful in the circumstances of its preaching amid a people degraded by centuries of materialistic habit under teachers of a lifeless formalism. The multitudes, who seem to have joined him during the delivery of the discourse (which he had begun amid his disciples only*), were equally amazed at his words as at his works. They saw in the humble Nazarene an authority equal to that of the learned doctors, and they beheld a novel mode of simple and forcible teaching wholly foreign to the system of the scribes. The truth was beginning to make them free. At least its liberating influences were felt, and the people were pleasantly moved by the strange sensation.

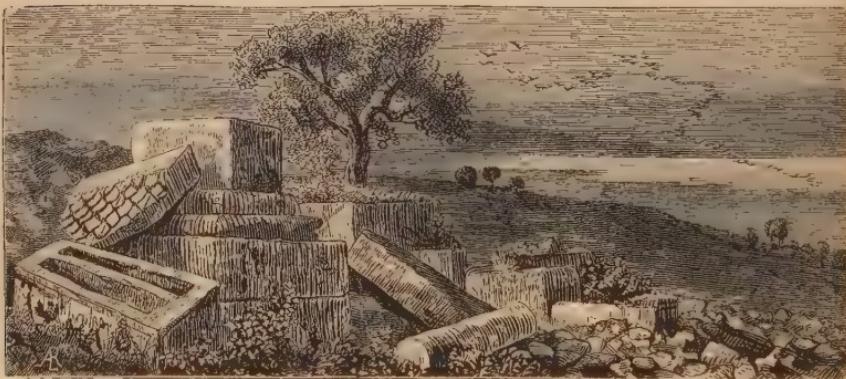
On descending the mountain the crowd that followed him became larger than ever, changing, doubtless, in its individual members, as the Master passed from town to town, but furnishing at every stage of the journey the escort of a multitude, through whom the leaven of his teaching would reach every soul in the land. The num-

* Cf. Matt. v. 1, and vii. 28.

bers became frequently embarrassing, so that he endeavored to check the thronging and keep it within more easy management, seeking a more healthful diffusion of the truth in the heart of the nation than what a mere excitement could furnish. The surgings of the people after the person of Jesus, however well meant, would be rude and ungovernable, and often impede the truth by diversion of attention and thought. Moreover, such vast collections of people throughout the country might easily excite the jealous suspicions of the tetrarch, and lead to a forcible interference with the preaching of the spiritual kingdom. For these reasons we find Jesus charging those he healed to say nothing of the miracles, if they were wrought in regions where he was to abide for any length of time. But in that part of Decapolis which lay on the eastern side of the lake of Gennesaret the Saviour even commanded the restored man to publish the miracle to his countrymen,* for there he was but a transient visitor. An instance of the other sort, however, is given as occurring probably during this first extended tour through Galilee, which we are now considering. In one of the Galilean towns a leper, oppressed by his loathsome disease, on seeing Jesus, fell prostrate on his knees before him in the street, acknowledged his power to heal him, and modestly sought his willingness. The Master's outstretched hand touching the untouchable, and thereby removing instead

* Mark, v. 19; Luke, viii. 39.

of receiving defilement, was answer to his faith. In spite of the prohibition to make known the cure except to the proper ecclesiastical authorities for ritual purification,* the poor man's joy was so great that he could not restrain his speech, but everywhere told the story, the intense excitement arising from which obliged Jesus to retire for a season to the less settled districts. These momentary retreats were as full of prayer as the rest of his life was full of good words and works, and were sources of new



HAZUR.

strength for his continuous and indefatigable application. Even in these he was not long allowed to be free from the curiosity and importunity of the people, who sought him out and succeeded in discovering his hiding-places. There are two more incidents which we believe may be assigned to this passage of our Saviour's ministry, in both of which the false teachings of the scribes with regard to

* Lev. xiv.

the Sabbath are met by argument and action. The Sabbath, like all the other institutions of the law, had become a prey to the formalists. It was a very inviting warp for their woof of detailed precepts, with which they had enthralled the popular mind. But wherever formalism had placed a burden, there Jesus sought to relieve the souls that were only weakened and degraded by it.

At this time the Master and his disciples were spending the Sabbath at a Galilean town. In walking along the narrow path through the suburban fields of grain, the disciples began to satisfy their hunger by plucking the ears and eating the grain, according to the established custom which grew out of the law of Moses.* Some Pharisees at once objected to this profanation of the Sabbath, as they styled it, and brought it to the notice of Jesus. He at once pointed them to the example of David at Nob, eating the removed shew-bread; and that of the priests, performing the work of the ritual on the Sabbath, as illustrative of the great principle of spiritual religion propounded by the prophet Hosea: "I desire mercy and not sacrifice," by which no mere external rite was to be so pressed as to injure the cause of divine love, which was the true root of the rite, that cause of love requiring exceptional cases in matters of human help and necessity. Moreover, the Sabbath was not man's master to tyrannize over him, but man's servant to assist him, and Jesus, as eminently the

* Deut. xxiii. 25.

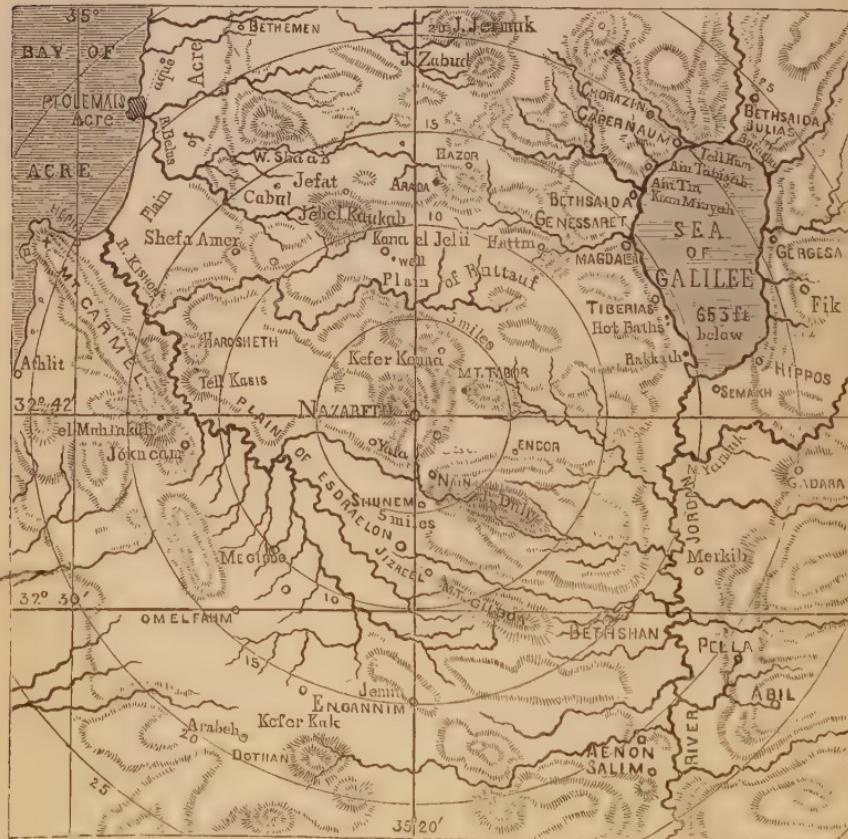
Son of Man, was conspicuously the Lord of the Sabbath. If the holiness of the temple were thought to sanctify the apparent transgressions of the priests, much more would the presence of Jesus, who, as the real temple, was greater than the typical structure, sanctify the apparent profanation of the Sabbath by his disciples. This bold teaching regarding both the spirituality of true religion and his own superiority to the temple was followed the week after by another sharp lesson on the same subject—the righteous view and use of the Sabbath.

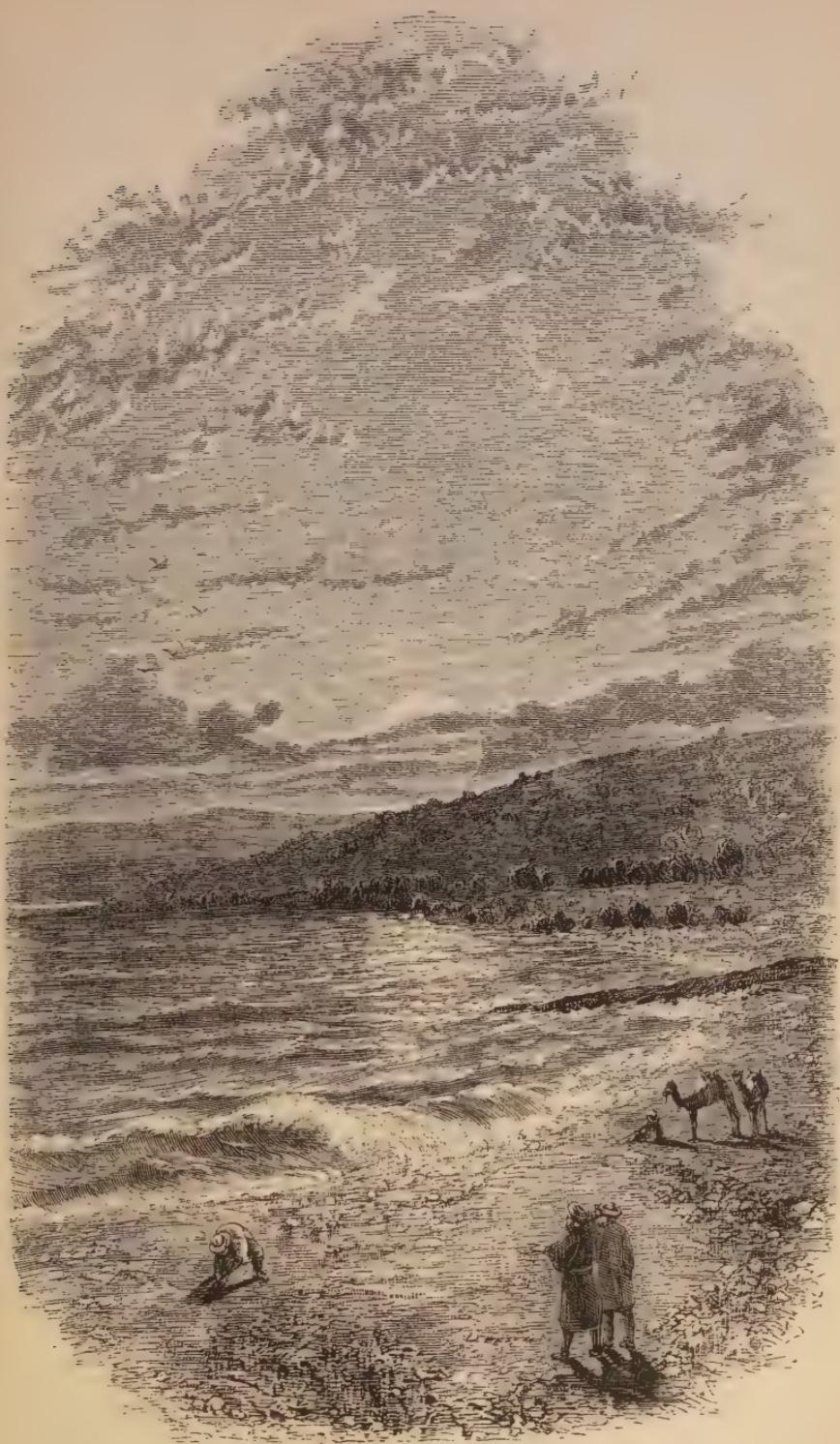
While he was teaching in a synagogue, a man who had his right hand shrivelled was seen near the Master. The people had become so accustomed by this time to associate the great Teacher with miraculous cures, that they naturally looked for a cure in this case. Some scribes and Pharisees, who seemed to be dogging his steps to counteract his influence, were present, watching if he would break the Sabbath by a work of healing; and as the Saviour approached the afflicted man and bade him arise and come forward before all, they asked him if it was right to heal on the Sabbath, that by his answer, if not by his act, they could find a handle against him. For even if he should assent to their view, he would appear as checked from wrong-doing only by their influence, and hence he would be chargeable with rashness—as one not to be relied on. To their question his reply was twofold—first, as to the general principle of doing good which knows no Sabbath,

and then the *argumentum ad hominem* as to their own conduct in extricating a sheep from a ditch on the Sabbath, which their own inconsistent code allowed. His concluding exclamation, in its irony, must have thrilled the crowded assembly with its convincing appeal to common sense, against the petty casuistry of the scribes: “How much better, then, is a man than a sheep? So that it is lawful on the *Sabbath* to do well.” The interrupters were hushed. With his heart saddened at their spiritual blindness, he turned his eyes from the one to the other, fixing a steady gaze of indignation upon each, and then commanded the man to open his withered hand, which he did. Their signal defeat drove the Pharisees to madness. Where they had expected to shame him and shut his mouth, Jesus had openly defied them and derided them. He had degraded them in the eyes of the people. This was an offence that could not be forgiven, and for which the extreme of vengeance must be sought. There were not many Pharisees in Galilee, but the Herodian party, as advocating the Herodian claims against the further encroachments of Rome, had something in common with the Pharisees, and were numerous in the tetrarchy of Herod Antipas.* The Pharisees, who retired discomfited and enraged from the synagogue, sought out prominent

* I do not consider the Herodians as on the Roman side of politics. The Pharisees would not have sought such allies. It is more likely that they were that numerous party who hoped to see the kingdom restored in its glory under a Herodian Messiah.

men of this party, who were naturally the most influential men of Galilee, and with these resolved on the destruction of Jesus. Here was the beginning of persecution. The hatred which the spoken and enacted truth of love had excited in this Galilean synagogue was to wage ceaseless war against Christ, and at length erect its trophy upon Golgotha. The path of the Messiah began now to enter among the thorns.





CHAPTER VIII.

THE INSTITUTION OF THE APOSTLESHIP, AND THE FIRST CONTACT OF THE MESSIAH WITH THE GENTILES.

AWARE of the vindictive conspiracy of the Pharisees, the Master brought his tour through Galilee to a close, and returned to the side of the sea of Tiberias, where his person was more safe amid a population that had become warmly attached to him. Large numbers of the country people of Galilee followed him to his Capernaum home, and by this time there was not a section of the Jewish land, or any country bordering on the Jewish territory, that was not represented in the eager inquirers who had come to Capernaum to know more of the great Teacher, Wonder-worker, and professed Messiah. So pressing and exacting was this vast crowd, that Jesus was obliged to keep one of the fishing-boats near him, that he might release himself, as convenience or the necessity of rest might dictate, by taking refuge in the little craft and putting out into the lake. Yet he continued his miraculous cures, healing every sick patient that was brought before him, and casting out the evil spirits from all who were possessed, in the same manner as he had wrought his won-

ders throughout Galilee. The evangelist Matthew points to the constant order of our Saviour to the cured to refrain from proclaiming him, as the fulfillment of Isaiah's description of the Messiah, as one who would make no tumult and show no violence in his career, by exciting the populace and disturbing the political quiet.* An instance of the constant and severe pressure upon Jesus is given us in a scene which occurred about this time in Capernaum. He had just returned from one of his tours of mercy and love, and had entered into the house for rest. No sooner was it known that he had returned, than the house was overrun with visitors, and the increasing numbers soon crowded all the avenues to the house-door. Among these curious self-invited guests were a number of Pharisaic doctors of the Mosaic law, some of whom had come even from Jerusalem and other parts of Judea, drawn by the marvellous fame of the Nazarene. For their spiritual benefit Providence would furnish a testimony which they may receive or reject. While Jesus is teaching these teachers, the tiling over their heads is removed, and eager men let down by ropes a litter with a paralytic lying upon it. This faith again meets its certain reward. Jesus looks on the sufferer, and says, "Cheer up, child ; thy sins are forgiven thee."† The words were immediately noted by the learned Rabbis as blasphemy

* Matt. xii. 17-21; Isaiah, xli. 1-4.

† The paralytic was probably a young man whose disease was the result of excesses. Jesus receives him as a penitent.

against God, when Jesus added the testimony of physical cure to prove the truth of his spiritual assertion. As the paralytic at the command of Jesus arose from his bed, rolled it up and bore it away between the ranks of the yielding crowd, astonishment filled every mind, and even the critical Pharisees had to give glory to God for what they had seen. On leaving the house at this time to seek the sea-side again, Jesus added a sixth to his number of special followers. This recruit he took from the public office by the water, where the revenue was collected by one of the Jewish tax-gatherers. These publicans were equivalent to the Latin *portitores*, or underlings of the Roman *publicani*, who farmed the revenues of the empire. Both classes were proverbial for their fraud and extortion, and the lower office was reckoned the basest of livelihoods. Among the Jews there was a special reason for abominating the publicans, as in helping to draw money from the people for the Roman treasury, they were counted as traitors and apostates, as well as extortioners. They were ranked with sinners, harlots, and heathens. The Jews declared that with three classes of men a promise need not be kept, to wit: with murderers, thieves, and publicans, and no money coming from them was allowed to be put into the alms-box of the synagogue. No decent man would associate with them, and hence their only companions were found among outcasts. We find that John the Baptist's preaching had reached even this class

of human vultures, and it is likely that the result of his faithfulness was seen in many cases like those of Levi and Zaccheus, who seem to have been made ready for the word of Christ.

Jesus had left the house where he had healed the paralytic and had reached the sea-side, where he saw the publican, who collected the tax probably for the fisheries of the lake. In that despised character who could see the future evangelist? At Jesus's invitation to follow him, Matthew, or Levi Bar-Haliphi, immediately abandoned his post and gave up his calling for the service of Christ. As the farming of the revenue was managed, this act involved no loss or embarrassment to the government or to superior officers, for each publican paid for his position and could abandon it whenever he pleased. Such an act as this choice of Matthew for an intimate associate and follower must have filled the Pharisaic portion of the community with contempt of Jesus, and must have shocked the minds of the people. We see, however, no mention of surprise or murmur on the part of the five who had been most closely connected with Jesus, and who had learned to respect his conduct and rely upon his wisdom and righteousness; and it is probable that the force of our Saviour's works and words was at this time making so full and fresh an impression on the public mind, that even this act, so repugnant to the Jewish sentiment, could not alienate the people from the Master.

Thus far Jesus had carried on his work of preaching and teaching without aid. He had spent a year from his baptism in establishing his claims as the Messiah, and in laying the spiritual foundations of the gospel of the kingdom. But now that this preparatory work had been performed, and all Jewry knew the evidences and the general character of his ministry, the time had come to train a special number of his followers for the proclamation of the facts and truths of the Gospel to the ends of the world. The Messiah had come for Gentiles as well as Jews, and the truth was to be made known from Palestine (first through the “dispersion”) to the entire population of the globe. It was for a *world* lying in sin and under condemnation that the Son of God had become the Son of Man, and though salvation was to arise “out of the Jews,”* it was to be a stream that should go forth to all nations, that wherever sin had abounded grace should much more abound. It was this characteristic of the Gospel that the prophet Isaiah had emphasized, but to which the Jewish mind appeared to be entirely blind. It was to exhibit this characteristic and provide for the diffusion of the Messianic knowledge to all mankind that the twelve apostles were appointed. Their actual work as the sowers through the world-field did not begin till the great sacrifice was offered up and a special divine power was communicated to them, but their name was given

* ἐκ τῶν Ἰουδαίων, John iv. 22.

them when they were appointed, as significant of the office whose functions they were ultimately to exercise. They were "apostles,"* or *legati*, ambassadors of God to the whole world, to proclaim the fact of salvation wrought by the Son of God, and to demand the faith of all in order to their eternal life. In order to be fit for this exalted work, a training in the knowledge of Jesus and his heavenly kingdom was necessary. This they were now to obtain. By constant companionship, by repeated instructions, by the witness of his perfect life, by correction and rebuke, by losses, falls, and disappointments, as well as by special gifts, they were to be qualified for their all-important duty of founding the Church of Christ.

It was apparently soon after the calling of Matthew that the twelve were designated and appointed. Jesus had withdrawn to the mountain region for the purpose. There he spent an entire night in prayer, knowing the imperfections of the men he must choose and their need of peculiar grace, and thus providing for their necessities by his faith. The daylight found him still pouring out his soul before God, when he proceeded from prayer to action, and summoned his disciples about him. While believers in his miraculous powers were numbered by multitudes, those who could bear the name of "disciple" were very few. These formed the inchoate or embryo Church. In the fresh air of the early morning these dis-

* Probably "Shaluhim," or "Tsirim," in the Hebrew.

ciples gathered around their Master on that Galilean height, when he announces to them his plan, that he should select twelve of their number to be his constant attendants in view of a course of preaching and wonder-working like his own. More than this they could not understand, and, therefore, more than this he does not tell them. The full character of the preaching, and all its detail of method and circumstance, they were to learn by a process of spiritual absorption, and could learn in no other way. The first in this list of eternal renown whom Jesus designated was Simon, who had the year before been saluted as "Rock" by Jesus at their first meeting, and who had already taken naturally the place of prominence among the disciples, on account of his striking force of character. In choosing him as the first of the apostles, Jesus again bestowed upon him the epithet he had used before. Next in order were chosen James and John, the sons of Zebedee, young men of remarkable energy, to whom he gave the title of "Boanerges,"* or "Sons of thunder." Then Andrew, Simon's brother, was named. So the four fishermen and associates of the lake stood together in the list. Philip and Nathanael (Bartholomew), the two friends of Bethsaida and Cana, came next. These six had already been attached to the person of Jesus throughout Galilee, and five of them had been with him in Judea. Their apostolic education had been already begun. Next in

* Heb. Bené Ragash.

order were Matthew, the publican, who had so lately devoted himself to Jesus, and Thomas; then James, the son of Alpheus (Jacob Bar-Halphai), Simon the zealot, Judas Lebbeus Thaddeus, and Judas Iscariot.*



BETHSAIDA OF GALILEE.

Of five of these we know nothing regarding their origin and position with certainty. The second Simon had evidently been an adherent of that radical party which opposed the Roman domination and advocated forcible

* The names of the apostles in Hebrew (or Aramaic) are:

Shimon Képha,	Philippus (Greek),	Jaacob Bar-Halphai,
Jaacob,	Nethanél Bar-Talmai,	Jehudah Lebbiah Thaddiah,
Johanan,	Mattithiah,	Shimon Kanan,
Andreas* (Greek),	Taom,	Jehudah Jissachari.

* Perhaps for Kanariah, Heb. from Kanar, to sound, and Jah.

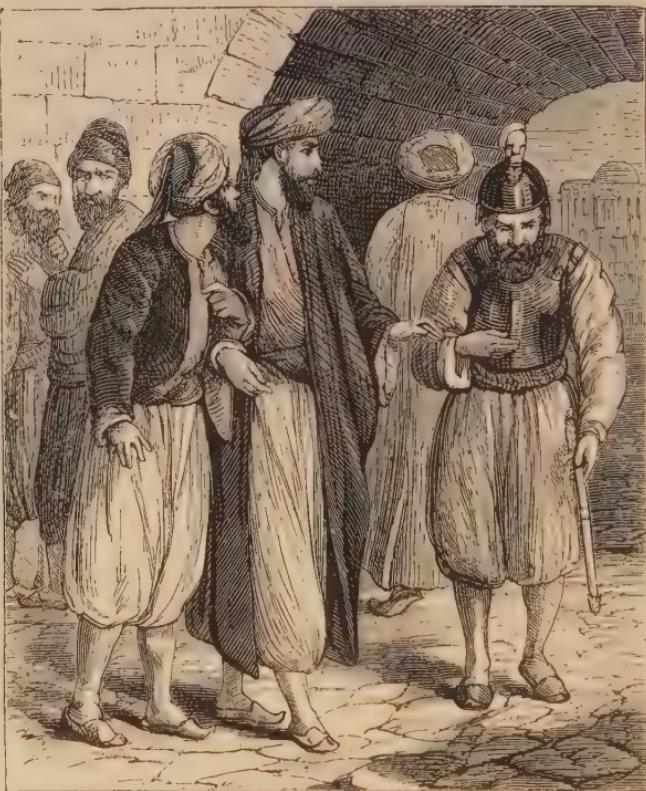
resistance, a party which started the various insurrections that marked the period between the death of Jesus and the destruction of Jerusalem, a party which, by reason of their zeal for the law, was styled the "Zealots." The second Judas was probably called Iscariot, as a man claiming his descent from Issachar, or having his home in that beautiful and extensive plain which formed Issachar's portion in Israel. James, the son of Alpheus, and the other Judas were brothers, and it is generally believed were the first cousins of Jesus. We may safely say that all these twelve were men of very humble rank, belonging to the uneducated class, as did Jesus himself. Yet they were probably all men of great force of character, independent thinkers, men of distinct individuality. Some of them had been disciples of John the Baptist, had been anxious expectants of the Messiah, and in this discipleship and expectancy their minds must have expanded and unfolded beyond those of ordinary fishermen and villagers. The school of Jesus was to perfect their education, develop their powers of thought, their spiritual insight, and even their styles of expression, so that *five* of them should be the permanent teachers of the Church of Christ to the end of time through their writings, in which there should not be found a trace of rudeness or intellectual deficiency, and *all but one* were to be qualified to bear the Gospel to all varieties of people with skill, power, and success.

Having in this impressive manner (the time and the place adding to the solemnity of the transaction) set apart the twelve apostles, the Master descended with his disciples to the plain, where immediately the usual multitude assembled, and his wonderful works of healing satisfied the urgent demands of those who had brought their sick to his feet. Here he taught them in a strain so similar to that of the sermon on the mount, that the two are very generally confounded. But it will be noted that in this discourse, after choosing the twelve, he says nothing to his disciples of their conspicuous and important position in the world, nothing of his own position toward the law, nothing of the falsehood of the Pharisaic doctrine and practice, and nothing of the care of their Heavenly Father for them. So also the four beatitudes respecting mildness, mercy, purity, and peace-making, are omitted. The discourse does not rise to the height of the sermon on the mount. The beatitudes it uses are those wherein the soul is regarded as in great commotion, as marking the beginnings of the new life rather than its high attainments of spiritual joy and peace, and the one subject dwelt on in the discourse is the right treatment of our fellows. It is true that the phraseology of this discourse is similar to that of the corresponding passages in the sermon on the mount, but this would be a very natural similarity in the repeated instructions of the Great Teacher. But it is also true that in this discourse there are additions with

regard to the main subject of duty toward our fellow-man, while every sentence of the sermon on the mount, which urges the duty of our personal inner life toward God, is carefully omitted in this. Moreover, there are similar passages in the two, which, notwithstanding the general likeness, have different turns of thought involved in them as carefully compared with one another. And then, beside all this, the sermon on the mount was delivered, as its common designation asserts, on a mountain, while this discourse we are expressly told was delivered in a plain. The sermon on the mount was the more esoteric, if we may use the language of the schools, and intended chiefly for the more advanced and attached of his disciples, who had followed him even to the mountain summit, while this discourse was such part of the former as, with slight modifications, was best adapted to and could be apprehended by the masses who had brought their sick to him, and who needed the simpler rudiments of truth.

On our Saviour's return to Capernaum, he came into contact for the first time with the Gentile world. It was a fitting time, now that he had selected his twelve legates in view of the universality of the Gospel, to show, by a practical application of his grace to a Gentile, that the heavenly kingdom knew no Jewish limitations. The circumstances of the case were these. A Roman army officer, stationed at Capernaum, a man of wealth and benevolence, and attached to the Jewish people and ritual,

who had probably become a proselyte of the gate, was deeply afflicted at the apparently approaching death of a favorite servant, suffering with paralysis. Hearing of the return of Jesus, his heart leaped toward this help. With a diffidence that his nationality suggested, he procured



CENTURION.

certain Jewish elders to act in his name and solicit the Saviour's healing power. There was no doubt either in his mind or in the minds of the elders regarding the power of Jesus, who at once responded to the application and started for the officer's house, near which friends, whom

he had sent out, met the Master, and in the centurion's name begged him to speak the word of healing where he was. The officer's modesty and humility, which shrank from intruding his Gentile presence upon a prophet of the Jews, for the same reason deprecated the entrance of Jesus into the house, and with this humility went a faith that recognized the power of Jesus to heal by his will and word, without contact or proximity, and to control and order diseases hither and thither as he, the officer, could order the soldiers of his detachment. Jesus called the attention of the Jews around him to this Roman's faith, superior to any example given by the Jews themselves, and from this instance taught the people how, at the last, the Gentiles should be found in company with Abraham, while the children of Abraham should be cast out from the society of the faithful. With this prophetic warning he sent back the officer's friends to find in the restored servant the Master's response to his exalted faith.

CHAPTER IX.

THE CONQUEROR OF DEATH AND OF THE PHARISEES

THE time which Jesus had to do his Father's will was brief. As his time of preparation had been long and quiet, so his time of action was to be short and intense. His whole life was now filled up with the manifestation of the truth by word and miracle. The world had never heard such exalted teaching, and had never seen such a vast number of wonders concentrated in so small a compass of time. These events followed one another so fast that their chronological order is of small value, and is indeed impossible to trace with exactness. The Saviour was ever moving from city to city, from village to village. In constant journeys from Capernaum, as his home, the light of his personal ministry was radiated over the whole region of Northern Palestine. An indefatigable activity marked his life. His sympathies were ever aroused for the suffering, and his body was wearied with the labors which these sympathies suggested. Neither the selfishness nor rudeness of the people could affect that abounding love which sought their lasting welfare. He looked over their deserts to their wants, as love always does, and when they intruded upon his moments of stolen retire-

ment, he met the interruption of his rest not with rebuke, but with the ready response of irrepressible kindness—as one whose very food and sustenance it was to do the will of Him that sent him.

On the day after the healing of the centurion's servant, by which he had taught the Jews the union of the Gentiles with them in the privileges of grace, we find Jesus down in the great plain of Issachar, at the foot of Duhy, the mountain that abuts upon the plain from its eastern side. He had travelled more than twenty miles from Capernaum since the day before, doubtless making the journey on foot with his disciples on this errand of mercy. A little above the plain, on the mountain, is the town of Nain. Jesus and his disciples ascend the steep rocky way that leads to the place. On either side of this road are sepulchral caverns, in which the dead from Nain are buried. The usual crowd accompanies the Master. He had for four months healed the sick of Galilee, and cast out evil spirits by his touch and word, and had by these cures shown not only his power and Messiahship, but also symbolically his mission and office to heal the diseases of the soul and rescue men from the spiritual dominion of Satan. But there was another deeper truth to be illustrated. Messiah is to be exhibited not only as the Helper but the Creator of the new creation. He is to appear as not only able to right the wrong action of the soul, but to give life to the soul; and the illustration must now be not the

healing of the leper or paralytic, or the casting out of an evil spirit, but the raising of the dead man to new physical life. This new phase of his action and teaching was, now to occur. He comes far away from Capernaum to plant this new seed of truth. As Jesus and the disciples, together with the following crowd, came near the gate of the



NAIN AND JEBEL DUHY.

town, a funeral procession was passing out toward the sepulchres. One of the more prominent women of Nain (as the numbers at the funeral show, when we note also that the woman was a widow) was burying her only son, a lad on whose future manhood her hopes had rested. Her tears, as she followed the bier, attracted the active

sympathies of Jesus, and from his full heart he bade her not to weep. When she saw the multitude accompanying him and heard this stout word of cheer, she must have known that it was Jesus, and paused in astonishment and vague expectation. She watches him as he goes up to the bier. The bearers, touched by the sense of his presence, halt. The crowd is mute while Jesus, in the voice of command, speaks : “Young man, I say to thee, arise.” The body at once sits up ; the mother hears her boy’s voice again. Here the curtain falls. We are left to imagine the joy and gratitude of that woman’s heart, and the changed character of the procession as it returns through the gate into the town. That way among the sepulchres was made, by the scene of those few moments, more famous than the Cerameicus beyond the walls of Athens. Those words of Christ, at which death yielded up his prey and fled, have sanctified and glorified that quiet spot in Palestine as the scene of a victory unequalled in the prowess of the mightiest heroes. Nine hundred years before, Zarephath and Shunem had witnessed each a similar triumph, where the prophets Elijah and Elisha had struck the blow in the name of the life-giving God, as pledges of the reviving power grace had prepared for man. And now once more the barriers of death are thrown down that man may see the fullness of the divine protection and seek its holy refuge, and may apprehend a divine life, which is eternal. Five other places were yet

to behold a like exhibition of the death-conquering power of the Word of God—Capernaum, Bethany, Jerusalem, Joppa, and Troas. These nine instances of resurrection from death are all that stand before us with clear outline in the world's entire history, but they are enough for the double lesson of God's power over the physical dissolution, and (symbolically) the resurrection of the soul by the same divine power from its spiritual death.*

A strange solemnity was added by this event to the mingled emotions of the people. He, whose hand could be stretched out into the dark realms of death and pluck his trophies thence, was one to be regarded with reverence and awe. A great prophet sent of God to teach His own people was this Nazarene after all. The doubts that the Pharisees had begun to throw around him were false. Through all the land of Israel sped the story of Nain, and the surrounding provinces had their attention turned to the country where so mighty a work had been wrought.

It was impossible that so stupendous a miracle could be performed without a profound agitation of the public mind. More than ever the towns and villages poured out their thousands to behold the raiser of the dead, and a corresponding intensity marked the opposition and hatred of the ecclesiastical rulers who had been the leaders of public opinion, and who now found their influence undermined and their power derided through the life and

* See Coloss. ii. 12, 13.

actions of this Galilean. A delegation of scribes is sent down from Jerusalem to Galilee to look into his conduct and thwart his influence. They arrive in time to see him cast out an evil spirit from a man whom the spirit had made blind and dumb. As the restored man's use of eyes and tongue excites the query among the people if this be not the son of David, the Messiah for whom the nation longed, the Pharisees assert, and find some among the crowd to applaud and echo the assertion, that Jesus was himself possessed of the very chief of evil spirits (whom they supposed to be Baalzebub, the Ekron god*), and by his power he was able to perform these wonders. Jesus, hearing their words and understanding their motives and plans, called them near and addressed them pointedly before the people, exposing the folly of their allegations. How could Satan cast out Satan? Would one destroy his own power? Or, if there was a division in Satan, then, like a divided kingdom, city, or family, he must fall to ruin and come to his end at once. Furthermore, if his casting out evil spirits proved him to be in collusion with the chief of such spirits, why should not the same argument apply to the exorcists, who were disciples of the Pharisees and who pretended to expel demons? The truth was that the finger of God was as evident in the expulsion of the evil spirits as it was in the plague of gnats which confounded the Egyptian magicians, and was a clear

* 2 Kings, i. 2, 3.

mark of the coming of the promised kingdom of God. An evil spirit in a man was like a strong man armed protecting his own interests in his own house. Only God, who had a superior power to Satan and his hosts, could bind the strong spirit, render his strength useless, and rescue his prey. Whoever was not a sympathizer with Jesus in this work was his opponent, and every one who did not co-operate with Jesus in collecting material for the kingdom of heaven was actually, by his personal indolence and opposition, as well as by his influence, scattering that material and retarding the divine work. Such conduct was exceedingly perilous, for while sin of act or word was in general open to pardon through the door of faith in God's grace, yet when a man deliberately set himself to calumniate the Holy Spirit (as they did when they saw His power displayed), he had reached a degree of hardness and hostility against the truth which was proof against all the means of grace. He might even speak evil of Christ himself, and yet the work of the Spirit be encouraged in his heart ; but if he reviled the Holy Ghost, he was rejecting the very root of the divine life, the only power that could renew the heart. That renewal was possible only, it is true, through Christ's work, but Christ's work might be ignored and yet the heart recognize its error afterward through the teaching of the Spirit ; but if the Spirit was rejected there was no possibility of correcting the error. The good which Jesus had wrought

through his year's ministry could not be mixed up with such fearful evil as collusion with Satan except in the minds of deadly enemies to the truth. The good tree and the bad fruit could not be found together. They (the Pharisees) were thoroughly evil, and could no more speak truth and righteousness than vipers could pour forth sweetness and health from their venomous mouths. Where the heart was good the words were good, and where the heart was wicked the words were wicked. Even the useless, trifling words which men should speak would have their part in those exact accounts by which eternal justice regulated the future of the soul.

Our Saviour dealt these severe rebukes to the treacherous Pharisees, probably while returning to and in the neighborhood of Capernaum, resting in some house by the way. Those who had accused him of being possessed by Beelzebub were silenced; but another portion of the hypocritical crew attacked him in a more covert way by demanding of him a sign of his Messiahship. His yielding to their wish would be to magnify them before the people, and support their exacting pride. Beside, they had had most abundant evidence, not only in the testimony of the whole country, but in the healing of the blind and dumb man, which they themselves had beheld. The demand for evidence of his Messiahship was a mere cloak for malignity, and no motive of sincere inquiry.

Our Lord's response to these was as stern and pointed as his reply to those who accused him of collusion with evil spirits. The askers were a wicked set of men, estranged from God, made incapable by their hostility of apprehending a sign, and he would only point them, enigmatically, to the great event of the prophet Jonah's life ; his confinement for three days and three nights in the whale as typical of his own confinement for a like time* in the grave. Jonah was, however, not by this miraculous fact, but by his whole manner and message, a sign to the Ninevites, who sought no other sign, but repented before his preaching ; and those Ninevites would, in the final judgment, show by the contrast the righteous condemnation of the Pharisees who had had far more signs and evidences of the divine mission of Jesus than the Ninevites had of Jonah. In like manner the queen of Sheba would be a witness against them, for she yielded her homage to the wisdom of Solomon, and came from a distant land to put herself in a more immediate relation with it, while the Pharisees had before them, in Jesus, far more than Solomon could exhibit that should attract their homage and obedience.

The Pharisees had had a divine light intrusted to them, and they were hiding it away by their devices, as a man might hide a lighted candle under a bushel-measure, so that it should give no light to those who entered the

* See note below on the resurrection.

house. This truth of God which had been given them was like the bodily eye, which gave all the animation and attractive beauty to the body. When the eye's bright glances are gone, the whole body is in the shade; but where they exist, they flash their brightness, like the lightning, over the whole person. The Jews had, by hiding God's spiritual truth committed to them, destroyed the very eye of the nation,* which gave the nation all its divine brilliancy before the world.† The nation had become far worse than it was when God punished it by the Babylonian captivity. Then they had been idolatrous, it is true; but when, after the captivity, they guarded against that one sin of idolatry, and prided themselves on this purity, they admitted a thousand sins equally as hateful in the sight of God, virtual idolatries, in the hypocritical Phariseeism which had eaten out the spiritual life of the land. Satan had treated them as his evil spirits were accustomed to treat men's bodies, where the divine protection was not sought. An evil spirit, on leaving a man's body, was wont (as the Jews believed, or as was, perhaps, the actual fact) to pass through waterless regions, seeking rest in vain. Determining to return to the man he had left, he finds him a fit prey in his security

* The Pharisees also were the eye of the nation, made dull and heavy by pride and worldliness, which should have been its light and life.

† Luke, xi. I interpret our Saviour's words regarding the eye thus objectively, because the eye is not the body's light subjectively. It does not enlighten or affect the lungs and stomach, but it *does* enlighten the outward person to beholders by its animation.

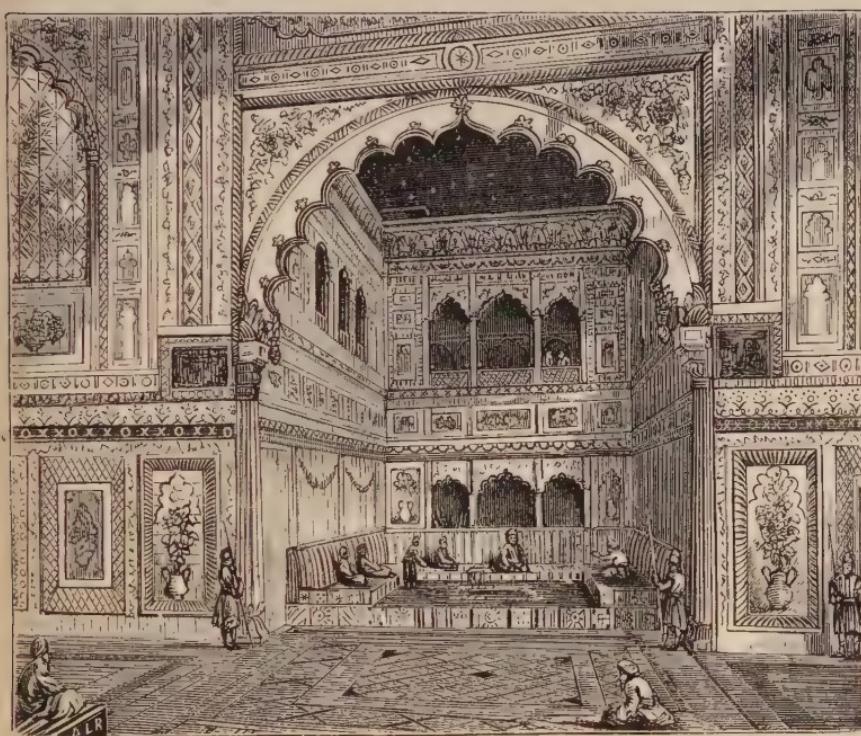
for a new occupation. So he goes and brings with him other evil spirits worse than himself, and they enter in and make the poor man's case far worse than it ever was before.* Just so had the nation been made the more corrupt from its proud religionism.

While dealing these blows against the Pharisees as the prolific sources of the nation's wickedness and woes, Jesus was twice interrupted from very different motives, but used each interruption equally to turn the thoughts of the people to the heart-obedience which they owed to God. The first occasion was that of a woman full of admiration loudly blessing him and the mother that bore him, to whom he replied, "Yea, rather are they blessed who hear and cherish God's word ;" and the other was that of this mother herself, whose lack of faith in her son was a sad response to the former woman's blessing.† The Nazareth family had become either alarmed lest the excitement he was causing might bring ruin upon them, or were annoyed at the publicity to which they were exposed through his notoriety. They had come out to meet him and expostulate with him, believing he was touched with insanity. On reaching the house where he had stopped, and where his earnest words against the Pharisees had

* The tone of this passage (Matt. xii. 43-45; Luke, xi. 24-26) is rather that of fact than either a parable or consent to a Jewish fiction. This movement of evil spirits is no more mysterious than their occupation of men's bodies.

† This incident is rather hard to reconcile with the theory of Mary's freedom from actual sin.

been uttered, his mother and cousins could not gain an entrance, by reason of the dense mass of people surrounding the place. Word, however, was passed in to the Master that his mother and kinsfolk were without, wishing to speak with him. His answer was



DIVAN.

a repetition of his reply to the good woman who had blessed him, but with an addition of surprising tenderness and pathos. Looking around upon the attached disciples who sat close to him, he pointed to them with affection, and exclaimed, "These are my mother and kinsfolk, for those who hear and do the will and word

of God, my Heavenly Father, *they* are my mother and kinsfolk."

Though he would not yield to this unadvised conduct of his immediate family, he accepted the invitation of a Pharisee to dine at his house, and ceased his general denunciation of Pharisaic formalism in order to make a more special and direct denunciation in the smaller circle of formalists whom he would find at a private banquet. His host gave him an opportunity to speak with severity without breaking the rules of courtesy, by expressing his surprise that Jesus had not performed the ritual ablutions* before reclining at the table. The Master then opened his mouth for the truth against the wretched ritualism that was dishonoring God, degrading the people, and destroying souls. He addressed the Pharisees as such, and exposed the avarice, fraud, and pride, that underlay their religious exterior; and as a scribe present interrupted to know whether he intended these strictures to apply to the scribes also, he turned upon him with still growing severity and accused the scribes of being but bloody outlaws in the sight of God.

The depths of their Satanic hate were stirred up by this bold exposure of their defiled hearts, and scribes and Pharisees together pressed him with questions in hopes of finding in some of his answers matter for legal charges in the civil courts. From this scene at the dinner-table this

* Ordained not in the Mosaic law but by the Rabbis.

system was inaugurated which at last led to the trials before Caiaphas and Pilate. Before conscience and the public sense the Pharisees and scribes had been utterly defeated. The worsted opponents of the truth must take refuge in the technics of human law. They now prepare for this retreat.

CHAPTER X.

TEACHES HIS DISCIPLES.—STORM.—MANIACS OF GADARA.—
LEVI'S FEAST.—JAIRUS, ETC.

DURING the Master's severe denunciations of the hypocritical formalists in the Pharisee's house, the crowd without became so vast and dense—numbering tens of thousands—that by its swaying men were thrown down and trampled on. On quitting the dining-hall, where so stern a contest had been waged, Jesus found himself again amid the multitude, his own disciples forming a wall near about him. He immediately referred to what had occurred within, and warned his disciples against Pharisaic hypocrisy, showing that concealment of the true character was impossible, and that the only noble course to pursue was that of an open, fearless confession of the truth, reposing confidence in the divine protection against all forms of opposition, depending upon the Holy Ghost for instruction in times of difficulty, to reject and denounce whom was to seal the fate of the soul.

Here one of the crowd called out to Jesus to interfere in a pecuniary difference that existed between the speaker and his brother. The reply of the Lord referred him to the higher objects for which Messiah had come, and re-

proved him for his low views and desires. The man who laid up his treasures on earth was a fool, for he was preparing a substance only for destruction. Again turning to the disciples, he assured them that food and clothing were all we needed, of worldly goods in this world and these would be furnished by Him who made the life and the body, who fed the ravens and clothed the lilies without their industry, than whom God's own children were far more precious in the sight of heaven. Anxiety cannot add anything to the length of life ; why then be anxious about things contained in this life. Rather let God provide what is necessary here, and let the whole heart be set upon seeking the divine kingdom, about whose reception they need not fear, for their Heavenly Father had shown them his grace in order to give them this kingdom. Let the world's treasures be of small account, except to help the needy, and let the heavenly treasures secure their hearts, so that they should be ever watching and in readiness for entering upon their full possession. Peter here interposed to know whether this matter of readiness was urged upon the disciples or upon the whole multitude, thinking probably that it was not applicable to those who had accepted his Messiahship and awaited his kingdom, especially to those whom he had selected as his apostles. Jesus replies that the servant whom he shall appoint to feed his church is blessed only as he answers the description of readiness and watching already given. Remissness

in this (accompanied, as it always would be, by worldly and wanton conduct) would be met by chastisement proportioned to the willfulness displayed. The demands from each would be according to the gifts of each. Such conduct as this enjoined must produce fierce conflict in the world, tearing asunder the tenderest ties of kindred, and before it could begin Jesus must undergo a baptism of blood. Yet for that baptism and that conflict Jesus could only long, because of its results. Again addressing himself to the multitude, he held up the common hypocrisy of their hearts as exemplified in their constant use of weather-signs, while as constantly they refused to use the signs of God's coming kingdom. Now was the time to be reconciled to the divine justice, which it was folly to neglect.

Just then some persons arrived and brought news of some Galileans slain by Pilate, in Jerusalem, while engaged in sacrificing. Jesus immediately met the popular belief "the worse the death the worse the sinner" by assuring the people that neither these Galileans nor the eighteen men whom the tower in Siloam had crushed to death were special sinners. A like fate, a death subjectively and in all its real features as bad, awaited every unbelieving, unrepenting sinner. The fig-tree that would remain barren after all care had been expended on it must be cut down. Its continuance could only be for evil. As Jesus continued these teachings, he reached the shore

of the lake near Capernaum, where he was soon obliged, by the junction of the city populace to the former crowd, to take refuge, as before, on a fishing-vessel, and address the multitude from its deck. With intentness this host of hearers listened to the exposition of the heavenly kingdom, as the wonderful Teacher gave it in words that were most delightful to their ears, but which they could not understand, because of their lack of spiritual life. The Saviour had begun now to use parables in his teaching. Sufficient testimony had been given of his Messiahship and his divine authority and power to command the soul of every Jew, and lead it to the study of his truth. That truth ought to be taken as a lamp and put on the candelabrum of their lives. But only a few had yielded to the testimony, and bowed in faith to his guidance and will. To these he would speak plainly. Their hearts were ready for it. But to the rest the mysteries of the kingdom of God should remain mysteries, according to that divine rule by which the receiver of truth should have more given, and the rejecter of truth should lose what he had.

Isaiah's declaration* was now, as ever, exemplified, that the truth was received by the unbelieving as a mere parable or picture, so that they might hear it, and yet not be under the necessity of accepting it as heart-truth. Therefore, in speaking parables to the people, he was only

* Isa. vi. 9, 10.

speaking to them in the language into which they would translate all his teachings, however direct, while his own believing disciples would desire an interpretation back again into direct language, which they should have. This is our Saviour's explanation of his parabolic teaching, which he entered upon at this juncture. Four parables he uttered from the deck of the vessel. He first represented a sower casting his seed on the hard pathway, on the shallow soil over the rock, on the soil where the young thorn-bushes were sprouting, and on good ground. In the first instance the birds picked up the seed, in the second the sun withered the stalk after it had suddenly grown, in the third the thorn-bushes enveloped the growing grain and stifled it to death, but in the last the corn reached perfection. The disciples learned afterward from Jesus that these four results represented the results of evangelizing in four different styles of heart, the careless, the superficial, the worldly, and the true.

A second parable represented the kingdom of heaven by the picture of a man sowing good seed in his field, and then that seed growing up in a way nobody understood, first as blade, then as stalk, then as fruit, when the harvest receives it into the garner. Into such a field the enemy, however, had come and sown darnel, a plant that so closely resembled wheat, that until the *heading out* it cannot be easily distinguished from it. The servants, who had detected the presence of darnel, and who desire at once to

pull it up, are forbidden, because of the mistakes they would make by reason of the similarity. In the harvest the separation shall be made. This parable also Jesus afterward, in the retirement of the house, explained to his disciples as representing the Son of Man sowing the sons of the kingdom in the world, and the devil sowing the sons of the evil one among them. At the end of the dispensation of grace the Son of Man will send his angels, and



WHEAT-HEAD.

they, as harvesters, will gather all that are false and cast them into the fiery furnace of lamentation and rage ; while the just, gathered into the perfected heavenly kingdom, shall shine there with sun-like glory.

The other two parables likened the kingdom of heaven to a single seed of mustard in its marvellous disproportion between the size of the germ and the size of the tree-like

bush that results,—and to the leaven, which, so insignificant in bulk, spreads so thoroughly and so rapidly through the large lump of dough. These parables, and others not given us, formed texts of instruction to the disciples on which Jesus enlarged in moments of greater privacy, the parables thus becoming, when interpreted to them, valuable aids in systematizing and illustrating the truth. Just as God had, through his prophets, used the history of Israel as a parabolic teaching to the world,* so now Jesus used the works of nature in the same way, and showed himself in this the great Prophet of whom all the others were but types. When our Saviour had withdrawn from his parabolic teaching at the lake-side, and had entered his Caper-naum home, and had there explained to his disciples both the parables he had uttered, and his general intent in uttering them, he added, as if to exercise them in this new mode of teaching, the parables of the hidden treasure, the pearl-merchant, and the net, in which he further developed the character of the heavenly kingdom. When the disciples assured their Master that they now knew how to interpret for themselves these beautifully-covered truths, he compared this instruction with that of the scribes, and affirmed that every scribe who should become a disciple in the kingdom of heaven would have to cast away all the merely typical, on which he had prided himself, for the spiritual truth of the kingdom, as the head of a family empties his

* See Ps. lxxviii. 2, etc.

strong box of every coin, new and old, in order to exchange them for the food and clothing of his household.*

Our Lord had now spent many consecutive days in laborious teaching among the multitudes. From the time he had chosen the twelve apostles and healed the centurion's servant he had taken no rest. He had gone directly to Nain, and from Nain, on his return, had kept up a continual conflict with the Pharisees until he had baffled them, and had then devoted his time to the masses who followed him and to his disciples. Four days of incessant labor may be reckoned as intervening between the election of the twelve and the close of the parabolic teaching. When the evening of this last day had arrived, the exhausted Jesus proposed to his disciples to retire to the other side of the lake, where there were others to be evangelized, while the passage across would also afford a time of repose. As they were about leaving the shore, a scribe proposed becoming his disciple and accompanying him. Jesus replied that while foxes had holes and birds had the trees for shelter, he had no place that he could call his own where he could rest. At this view of a life of destitution and toil the scribe seems to have given up his intention. On Jesus calling one of his professed disciples to accompany him on the new tour of labor in prospect.

* The interpretation of Matt. xiii. 52, seems necessary from the three words *γραμματεὺς*, *μαθητευθεῖς*, and *ἐκβάλλει*. The old interpretation is, moreover, harsh.

the disciple's heart failed him, and he endeavored to excuse himself by the necessity of attending his father's funeral. The Lord saw through the excuse, showed him that there were enough left to carry his father's remains to the sepulchre, and made this self-denial a test of his faith in him. To another disciple, who desired before starting to make some household arrangements, he replied : "No one who, having taken hold of the plough, looks backward, is well adapted to take part in the establishment of the kingdom of God."

In these ways he showed his disciples that he had a toilsome, self-denying work for them to do in establishing his kingdom on the earth, and that it demanded on their part an entire and hearty consecration, from which no worldly interest could allure them. The kingdom was to be established, not in harmony with earthly habits and views, but directly in opposition to all that was cherished and tenaciously held by the men of the world and the teachers of the Jewish people. For such a work Christ wished no coward or halting soul.

Dismissing the crowd, who had again assembled as Jesus was embarking, the disciples pushed out with him into the lake, several boats forming the little fleet. Jesus stretched his exhausted frame upon the boat-cushion at the poop of the little vessel and fell asleep. On the passage a shock of earthquake was felt, the sea was lashed into fury by a sudden tempest, and the waves broke over

the craft and threatened its foundering. The disciples in their terror ran to the sleeping Jesus, crying, "Teacher, Master, Lord, we are perishing; have you no care for us? Save us." Awaking at these confused and loud cries, his words rang out in the midst of the warring elements, "Why are ye cowards—your faith why so small? If ye have any at all, where is it?" Then turning to the tempest, he addressed the winds with words of rebuke, and bade the sea be quiet. The storm forthwith was at an end and the surface of the lake was calm. The disciples who had just trembled before the tempest were now filled with awe of their Master, and wondered with one another at this new and striking exhibition of his power over the wild elements. He had healed all forms of sickness, he had cast out evil spirits, he had raised the dead, and now, greater than all in its immediate effect upon the mind, he had tamed the winds and waves with a word. The voyagers reached the opposite shore of the lake near its southeastern corner, six miles back from which the town of Gadara held a strong and commanding position. On quitting the vessel, the next morning after leaving Capernaum, they were met by two fierce-looking demonized men, the terror of the neighborhood, whose ferocity kept every one away from that quarter. One of them, a Gadarene, was naked. He had defied all bonds, having burst asunder again and again the chains even with which they had attempted to secure him. The pitiable and frightful object spent his

time, night and day, in shrieking and cutting himself with stones, while both he and his companion dwelt among the tombs (which are excavated in the limestone rock, and which dot the cliffs in the vicinity of Gadara) or roamed along the heights in aimless madness. When the demoniacs saw Jesus from afar, the naked one ran toward him and made obeisance before him, crying out aloud, in response to Christ's order for the evil spirit's departure : "What have I to do with thee, Jesus, Son of the Most High God ? I pray and adjure thee, do not afflict me before the time." The other demoniac seemed to echo the words, if not imitate the acts, of the stronger and fiercer one. The evident occupation of the man by a demon led to the question by Jesus as to the demon's name, that the disciples might see in the reply the fearful power which the world of evil spirits could exert over man, and would exert if God's grace were removed. "My name is 'Legion,' for we are many," was the reply, using the name of a grand division of the Roman army as indicative of the numbers and the discipline of the evil spirits who, under some demon chief, possessed the body of a single man. It was this chief demon who now replied, and added an earnest entreaty that Jesus should not send them out of the region and order them into Hades. They were desirous of remaining upon the earth, where they could find their human prey. There happened to be a herd of two thousand swine feeding at some distance up the

J.C. Kelley



STORM ON THE GALILEE.



height. Into these swine the demons from both men begged to be permitted to enter, and when immediately the permission was given, the whole herd, occupied by the spirits, rushed frantically down the steep and were drowned in the lake.

The vast power of the great adversary of our race and his hosts was exhibited in this scene to the disciples, whose work it was to be to raise up a standard against the Evil One. The spirits of evil were seen to be in immense numbers, permeating human nature, and interfering in the daily life of men. They could occupy fleshly bodies of men and animals, and could distress and brutalize the human soul. If the name Legion were to be literally used, six thousand demons could make their home in one man's body. At any rate, there must have been a thousand in each of the two sufferers, as two thousand swine were possessed by the demons when they had left their human victims. On the other hand, God's grace has sent legions of good spirits to wait upon his children in this world, and their proximity faith can recognize and use against the "prince of this world" and his multitudes.* The swineherds, seeing the disaster to their animals, and learning the cure of the demoniacs, went hastily to Gadara, proclaiming as they went the strange occurrence, which brought the mass of the population down to meet Jesus. Their curiosity was turned to awe when they beheld

* See Matt. xxvi. 23; Heb. i. 14.

their townsman, before a naked, roaming, raging maniac, sitting peacefully and clothed and in sound mind at the feet of Jesus. This awe, far from leading them to acknowledge the Messiahship of Jesus, and repose their confidence in him as Satan's victor, only ripened into a low superstitious dread of so great a Being, and a desire that he would leave their country. There was undoubtedly mixed with this motive of dread a base worldly greed, which sought to preserve the swine that were left in the land, against whose illegal keeping the destruction of the herd had been a tacit protest.* In the presence of the men from whose bodies Satan's forces had been expelled, they were unwilling to permit the same divine beneficent power to expel the Satanic influences that held possession of their minds. They shut their eyes on all evidence, closed their hearts against all mercy, and drove away the Saviour.

As Jesus, thus virtually driven back by the Gadarene multitude, was about quitting the shore in the vessel, the restored maniac sought to go with him ; but the Master, not willing that the region should be abandoned by the truth, told him to return to his home in Gadara, and let the story of his cure operate to turn souls to the source of help. To this the happy man conformed, and became a

* The swine must have been kept for food, contrary to the Mosaic law. Lev. xi. 7; Isa. lxv. 4, lxvi. 17.

zealous preacher of the power of Jesus, not only to his own family but to the entire city.

On the return of Jesus to Capernaum, a vast crowd was found waiting at the shore to receive him, through whom he made his way to Levi's house, where a grand entertainment had been prepared for him by the new disciple and apostle, who, only a few days before, had been sitting at his publican's desk. Besides Jesus and his disciples there were many publicans present, friends of Levi, and others who were known as outcasts from the more elevated society of Capernaum. Some scribes and Pharisees were witnesses of this banquet, and were shocked at the sight. They could not appreciate either Levi's motive (which was, perhaps, to bring his fellow-publicans in contact with Jesus, as well as to honor Jesus himself), or the conduct of Jesus in associating and eating with such low classes of the community. With the publicity which is given to Oriental feasts, these carping spies could find access to the dining-hall without partaking of the meal, and there they could not restrain their indignation, but expostulated with the disciples in regard to this breach of decorum of which they and their Master were guilty. Jesus overhearing their mutterings, spoke to them with a rebuke that was mingled with cutting irony : "The strong and well have no need of a physician, but the sick. Go and learn what means, 'I desire mercy and not sacrifice,' for I have not come to call the righteous

men, but sinners to repentance." It was to raise up the fallen and restore the sin-sick that Jesus had come to earth. In this work, strictness of letter must give way to the spirit of love ; and the hearts that were ceremonially unclean might be found purified by the truth of God. The irony was in the implication that the Pharisees were the strong and well who needed not a physician ; when, if they had known their true condition in God's sight, they would have been glad to sit by the side of the publicans and sinners as equally needing the grace and teaching of the Lord.

Still another complaint was ready on their tongues. It was then the time of a fast. Moses had only commanded one fast-day in the year ; but the formalists had multiplied these days and periods of fasting. It was during one of these periods that Jesus was partaking of Levi's banquet. What helped the Pharisees in this complaint was the fact that the disciples of John the Baptist were rigidly observing the fast, and some of them even joined the Pharisees in the charge. They seem afraid to rebuke Jesus, and so they ask the question regarding his disciples : " Why do the disciples of John and the disciples of the Pharisees fast frequently, with set times of prayer, while your disciples do not fast, but eat and drink at one time as at another ? " The Lord's reply showed that fasting was a sign of sorrow—that the sons of the bride-chamber (*i. e.*, the groomsmen) could not mourn while the bridegroom

was with them—that when the bridegroom should be separated from them, fasting would be appropriate. He thus reasoned about fasting as a matter of expediency, and removed it from the sphere of prescribed duty, where they had put it, and showed that it should be the token and the offspring of a special sorrow. He added, in a still more parabolic style, that no one sews a piece of a new, unfulled garment into an old garment; for if he should, he would both destroy the new garment, and then make an ugly patch in the old one, which, by the strength of the new piece, would, in the use, tear the old garment worse. And so, again, no one puts new wine into old skins; for if he should, the new wine would burst the skins and be poured out, while the skins would be ruined. But new wine is put into new skins, and so both the wine and the skins are preserved. By these two figures he showed his questioners, who at this time seemed to have some honesty in them, that the new dispensation of the Messiah and the old dispensation of types must remain distinct; and any attempt to mingle the two together would only ruin both. The disciples of John (and perhaps some of the Pharisees too) were willing to annex the Messiah's dispensation to the Mosaic. They would preserve the old order of things, and then here and there introduce a Messianic novelty.

Our Saviour's language meets that sentiment which was going to be such a hinderance to the Gospel, and which at

length would almost entirely confine the Gospel kingdom to the Gentile world. The words are prophetic as well as parabolic. They point to the day when the Mosaic temple ceremonial shall be a thing of the past, and when the new wine shall at length take the place of the old. For awhile the old tasted better to those accustomed to it. But it would not always be so.

While Jesus was thus defending what many called his eccentricities, and so attacking the harmful prejudices that prevailed, a man of prominence in Capernaum, a chief elder in one of the synagogues, named Jair, or Jairus, appeared before him, and in great agitation threw himself at Jesus's feet and strenuously besought him to come to his house and lay his hands upon his little daughter, his only child, who at the age of twelve years was in the article of death. Such a touch of Jesus, he was sure, would save her life. Jesus immediately responded to the call by rising from Levi's table with his disciples and following the guidance of Jairus. The immense crowd, that had received him on landing and had waited for him while he was in Levi's house, now swarmed around him again, so that he was fairly crushed in the pressure. In that dense throng was a woman who had been afflicted with a hemorrhage for twelve years, and in her distress had spent her whole property on many physicians and suffered severe applications, but all in vain, her disease becoming the worse in spite of medical aid.

Hearing now about Jesus, perhaps for the first time, she instantly seized the truth that he was the physician she needed. Her faith led her, feeble as she was, into that mass of people, and gave her strength to work her way to the Master and touch the border of his cloak. With the touch she perceived that her hemorrhage was cured at once. Jesus, conscious that a miraculous power had gone out from him, turned amid the crowd and asked who touched him. The disciples showed him that all the crowd was pressing upon him, and hence no one could be detected as especially touching him. But as Jesus searched for the recipient of the miraculous grace which had been conveyed through him, the woman, finding that her act had become known, and feeling that she had gained her health from Jesus, in much trepidation fell at his feet and confessed what she had done. She had hoped to have received her cure quietly and have withdrawn. Her faith was greater than her gratitude. But Jesus desired an open application and confession from those who had faith in him. The woman's confession added to her cure the treasure of the Saviour's spoken sympathy and love—“Take courage, daughter, thy faith hath saved thee ; go in peace and be well from thy disease.”

While this was occurring, some friends of Jairus arrived direct from his house, announcing his daughter's death, and that there was no longer need to trouble the Master. Jesus, hearing the announcement, met the heart-sinking

of the father with the words, "Fear not; only believe, and she shall be saved." On arriving at the court-gate of Jairus's house, Jesus permitted only Peter and James and John to enter with Jairus and himself. Within the court and in the house a large number of friends had



AN ORIENTAL GIRL.

already gathered, and amid much confusion were weeping and lamenting. The flute-players, accustomed to perform at the side of the corpse, had also arrived and were ready to begin their dirge, when Jesus cried out among them all, arresting the attention of each, "Why are ye making this ado and weeping? let me pass in. The little

girl is not dead, but is asleep." The people around, in their assurance of her death, only ridiculed this assertion of the Teacher. He, however, ordered all to leave the house except her parents and his three apostles, and with these he entered the chamber where the child lay. Taking her by the hand, he called upon her to arise, and immediately she arose from her bed and walked before them. In the astonishment of the parents, they were ready to forget their daughter's necessities and to rush out to proclaim the wonder. Jesus checked this impulse, enjoined upon them a strict silence upon the subject, and reminded them that their child, from the long fasting of a diseased condition, needed physical nourishment at once. The injunction of silence was in accordance with that avoidance of extreme excitement which formed part of the holy policy of Jesus.

When the Master had left the rejoicing family of Jairus, two blind men followed him, with the Messianic cry of "Son of David," which afterward the Syrophenician woman and the blind men of Jericho used in similar faith and need. A few days before, when returning from Nain, the people, on his healing the blind and dumb demoniac, had saluted him with this title, which had called forth the bitter charges of the Pharisees. These blind men by the house of Jairus had probably heard of that cure, and now heartily echoed that popular cry. If that blind demoniac was healed, why may not the son of David heal *them* also?

They follow him to the house of Peter, where he made his abode, calling for his pity. When in the house he asks them if they trust his power. When they express their perfect confidence, he touches their eyes and uses what may be denominated the formula of the Christian life, "according to your faith let it be to you." In one sense their cure was in their own hands. Their faith was genuine and not a trick of words, and therefore their eyes were opened. Jesus charged them earnestly, but in vain, to say nothing of their cure. Their delight in their new experience burst even the bonds of due obedience to their Saviour.

As the restored blind men were going out of the house, a man demonized into dumbness was brought in, whose immediate healing, in conjunction with the raising of the daughter of Jairus and the cure of the blind men, all occurring within a few minutes of time, excited the multitude to new expressions of astonishment and admiration, and this again led to the renewed charges by the Pharisees of collusion with Satan.

CHAPTER XI.

SECOND REJECTION AT NAZARETH.—BETHESDA CURE.— SONSHIP OF GOD.

JESUS had entered Galilee about the first of December, nine months after his baptism (according to our reckoning), during which nine months he had proclaimed his Messiahship in Galilee, Judea, and Samaria, but principally and for the longest time in Judea. That nine months had formed the first stage of his public ministry—the period of his manifestation. He had, on re-entering Galilee after his visit to Samaria, entered upon the second and long stage of his ministry, the period of his instruction. The third period was that of his suffering. Entering Galilee about the first of December, he had spent three months in visiting the entire region, two months in itinerating, and one month in the neighborhood of Capernaum, healing the sick and casting out demons continually, and as continually teaching the vast multitudes the truth regarding God's spiritual kingdom. During this time he had selected and entitled his twelve apostles, and had begun his fierce conflict with the proud and corrupt Pharisees. He had also begun the system of parabolic instruction, as a test to the people of their faith in him as the Messiah of Israel.

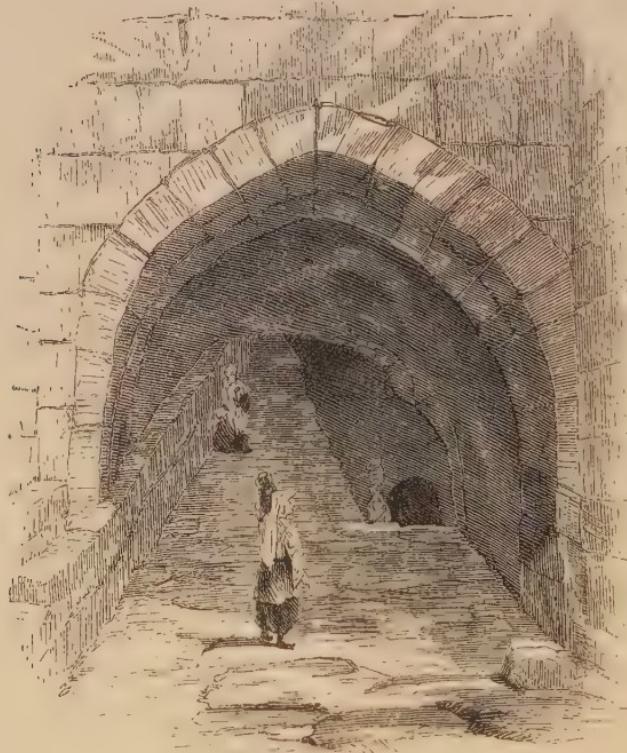
Of the thousands of miracles which he performed during these three months we have a detailed record of only sixteen, eight of which were the healing of diseases or physical infirmity, four the casting out of evil spirits, two the raising of the dead, and the other two the stilling of the storm, and the miraculous draught of fishes. The time of the Passover was now at hand, and Jesus would again betake himself to Jerusalem, that his work of instruction might be impartially distributed over Jewry. Galilee had basked in the sunlight for three months. It was now time that Judea should be illumined by the rays that had so awakened the land of Zebulun and Naphtali. The year before he had prefaced his visit to Jerusalem by an appeal to the people of his own village. This year he does the same. He spends a Sabbath in Nazareth, where a year before they were ready to throw him off the cliff. He goes into the synagogue as before, and at the proper opportunity addresses his townsmen regarding the interests of the kingdom of God. They are not ready to kill him now. They do not fly into a rage and assault him. The intervening year had changed opinion and disposition. Then it was a new and strange thing for their neighbor, the carpenter, to appear suddenly as the Messiah. The few miracles he had wrought at Cana and Capernaum they could deny or explain away. They looked upon him as only a presumptuous, assuming, and blasphemous character. But now all was altered. The whole land was full

of his glory. The people, as one man, testified to his miraculous power and marvellous teaching. Even the dead had been raised and the tempest hushed by his voice. It was no longer Jesus, the carpenter, they looked upon. It was Jesus, the wonder-worker and prophet. And yet they could not but remember the long years of intimacy with Joseph's son. They were both awed and perplexed. The abundant evidences of the Messiah aroused their wonder, but could not break through their prejudices. They thought of his mighty works and heard his words of power and were startled, then looked on his brothers and sisters at their side, and said : "It cannot be—it is the carpenter." Where faith was so deficient, confirming evidences were withheld, according to the law of increase in God's kingdom. Jesus, although he was aware that a prophet's native home is his worst field, was himself astonished at their unbelief, and was unable to perform any miracle among them, except the healing of a few sick,* who had, perhaps, privately appealed to his compassion.

The Passover found Jesus at Jerusalem. Of this visit we have the record of but one incident and its consequences. Near the sheep-gate, on the east side of the city, was a pool (with five porches of rest erected by it) called Bethesda, or the "House of the Outpouring," probably from

* It does not seem likely that the woman who had had a spirit of infirmity eighteen years was healed at this time. (Luke, xiii. 11.) I would rather put this event on some proximate Sabbath. It seems to have occurred about this period of the ministry.

the flow of the water. A miraculous effect of the water of the pool had been for some time noticed. A periodic excitement of the surface took place,* after which the first bather in the pool was cured of whatever disease he had. This was one of those “wonders in the earth,” which, ac-



VIRGIN FOUNTAIN.

cording to the prophets, were to mark the times of the Messiah, and which should have prepared the Jewish mind and heart for the manifestation of Jesus. It was a type of the divine intervention and salvation. Its cure

* It seems very likely that the intermittent flow of the “Fountain of the Virgin” is referred to, and that at this time the remarkable healing power (and its eclectic exhibition) was the result of unseen angelic agency. I consider John, v. 4, genuine.

of the *first* comer suggested the alacrity which should mark the nation when the great opportunity should come. In the porches around the pool there lay a large number of people—infirmit, blind, lame, and paralytic, all watching for the movement of the water, each hoping that he might be the first to go in. One infirm man in this sad array had been thirty-eight years a victim to a disease which deprived him of strength and rendered him well-nigh helpless. When Jesus perceived this cripple and understood that he had suffered so long, his compassion was kindled. Approaching the sick man, he asked him if he was wishing for health, and for this was at the miraculous pool. The man replied that this was his object, but that he had no friend to help him into the pool at the proper time, and hence others always seized the blessing, and he failed. Jesus immediately cured him, and ordered him to take up his mattress on which he had been lying and use his newly-acquired powers in carrying it forth from the porch. The Jews rebuked the man for breaking the Sabbath in carrying his bed, for it was the Sabbath-day on which the cure was wrought, and probably the great Sabbath-day of Passover week. The man, with instinctive confidence in his right, asserted that the one who miraculously cured him had told him to carry his bed. He could not, however, satisfy their curiosity as to his healer.*

* Note the style of their inquiry: "Who said 'take up thy bed and walk?'"—not "who healed thee?" This shows where their hearts were.

The man had not himself inquired Jesus's name. He had been so full of his cure that he had not thought of investigating the character or history of his deliverer. And Jesus had become lost to sight in the crowd. Some time afterward, however, he was met in the temple court by Jesus, who recognized him, reminded him of the great change that he had experienced, and bade him avoid the ways of sin, which would lead him to greater distresses than his long and tedious illness had been. Ascertaining at this interview who his healer was, the man communicated the information to the Jews, not aware of the way in which they would use it. It was the immediate signal for persecution and plotting. The Galilean had come again into Judea. He had dared to return to the Holy City. He had begun his pernicious course here by breaking the Sabbath-day. The whole structure of the law, which Rabbinism had so perfected, was insulted and in danger, and the insolent offender must die. The interests of the ecclesiastical rulers and the prejudices of the people were alike touched. Their indignation and hostility were fanned to fury when on confronting the Master he had replied to their expostulations and threats, "My Father is until now working, and I am working too," thus showing that working with God on the Sabbath-day was consistent with the highest requirements of the law. This familiar manner of speaking of God, this assumption of a peculiar family relationship with God, which was equivalent to putting

himself on a par with God, exasperated them beyond measure.

This madness Jesus met by no attempt to explain away his language, by no denial of the inference, but by a sublime instruction on the great fact of his divine Sonship. While he makes a clear distinction between the Father and the Son, and makes the Father to be the greater, yet he uses all the more fully that language of familiarity which in a mere man would have been blasphemy, and which had so exasperated the Jews. He first asserts that the Son can only imitate the Father in his acts. There is a grand model—a pattern in the mount—a divine ideal in the incomprehensible world beyond human reason, which the Son copies in his activity. In the love which the Father has for the Son he is ever showing him these sublimated realities, as the pattern of his work upon earth; and he will show him still greater works, that in their translation into the comprehensible before man, these Jewish hearers may be amazed. Those greater works would be witnessed in the resurrection and the judgment. The Son would appear in both those stupendous scenes as acting by his own will, and yet as the representative and expression of the Father, demanding of all the same honor accorded to the Father. Where this honor is not given to the Son, it is not given to the Father, who is known through the Son. Trust in the Father is found in giving heed to the Son's words. One who so takes heed is at

once the possessor of eternal life, and has been removed from the state of condemnation, which was a state of spiritual death.

The hour had already arrived when those who were thus spiritually dead should hear the voice of the Son of God and live. For just as the Father is an independent fountain of life, so has he made the Son to be an independent fountain of life, and bestowed upon him, as the Son of Man, the highest judicial functions over the race. The time will come when this judicial power shall be exhibited in the grandest manner before the universe ; when the dead bodies of men shall hear his voice and arise before him, and the great separation between the righteous and the wicked shall then be made. The condemnation of that day, as made by the Son, would be the just judgment according to the will of the Father, and heard from him by the Son. These declarations of his Sonship and glory with the Father he would not make without evidence. The testimony to his Messiahship, he reminded the Jews, had been ample. He might point to John the Baptist as a witness, but he did not receive his credentials from man. Still he would use John's testimony, for it might have weight with some of their minds, and he longed to have them saved, however their hearts and minds might be reached. The Psalmist had prophetically spoken of John, when he had declared, "I have ordained a lamp

(or candle) for mine anointed”* (the lamp being emblematic of a witness †), and the Son of Sirach had historically spoken of Elijah, who was a type of John the Baptist :



FIGURE READING.

“He stood up as fire, and his word was kindled as a lamp.”† With probable reference to both these, Jesus declared that John was the kindled and shining lamp, and

* Ps. cxxxii. 17.

† 1 Ks. xi. 36, and xv. 4.

‡ Sir. xlvi. 1.

reminded the Jews how they had for a time approved of his light, while now they rejected his testimony.

But John's testimony, after all, was of small importance compared with the works which Jesus had himself performed. They were incontrovertible proof that the Father had sent him. But besides these, there was the direct testimony of the Father in the Scriptures, the most direct way in which the incomprehensible God could testify to man. Yet the Jews had not that divine testimony in their hearts, or they would have believed in the Messiah. They searched the letter of Scripture, believing that eternal life was to be found in some magical way, but the Christ there continually testified to them that they refused to approach, and receive the eternal life from him. Being destitute of the love of God they were carnal, and so had no heart for a spiritual Messiah. With this testimony of the Father, Jesus had come and was rejected, and yet if another, suiting their low, carnal notions and selfish desires, should come, him they would accept. With their debased tastes and affections it was impossible to trust to a spiritual Redeemer. Jesus would not be their accuser before the Father. Moses would be their accuser. The written Word of God, which they had deliberately perverted, would condemn them for rejecting Jesus.

The apostle John, who records this address,* gives no more, nor does he tell us the immediate result of this

* John, v.

sublime claim and these pointed rebukes. Knowing, as we do, the intense worldliness and pride of the Jewish leaders, we may be sure that such words as these stung them to the quick, and excited the vilest and bitterest passions of the human heart. They must have served largely to increase and mature that organization of hatred and malice which was to be the undesigning means of perfecting the Messiah's work through his sufferings and death.

Jesus had, before this, taught that he was the Messiah, the anointed son of David and king of Israel. He had now advanced a step in his teaching, and declared himself the Son of God. Those who had not received the first teaching with all its testimony from John, from the miracles, and from the Mosaic Scriptures, would not, of course, receive the second.

CHAPTER XII.

MISSION AND INSTRUCTIONS OF THE TWELVE.

FOLLOWING the evangelical narrative, the scene again shifts to Galilee. Jesus is once more visiting all the cities and villages of that region, as he had done a few months before, teaching in the synagogues and proclaiming the good tidings of the Kingdom of God, and healing all the diseased. In this way the second summer of his ministry is passed.

As he contemplated the wretched condition of the chosen people, wearied with burdensome rites, and plundered by the exactions of their ecclesiastical lords, exhibiting the fatigued and bruised appearance of sheep that have been wandering foodless and shelterless without a shepherd, his heart was touched with pity, and he exclaimed to his disciples, "The harvest is large, but the laborers are few ; pray, then, the Lord of the harvest that he send forth laborers into his harvest." In this way he kindled a missionary spirit in the bosoms of his apostles, and showed them the work set before his discipleship.

It was now time for them to exercise their gifts, and carry out this spirit into practice. Before long they were to be left to sow the divine seed alone, and it was well

for them now, under the Master's eye and with his express instructions, to act as the apostles or legates of their Lord, and there learn by practice as well as precept the details of their life-work. Accordingly, calling the twelve apart,* he, by a special bestowment, conveyed to them a miraculous authority over evil spirits and diseases; and after giving them instructions for their guidance, sent them forth in couples to proclaim the divine kingdom, and accompany the proclamation with the signs of miraculous healing. The going in couples was a source of strength to the apostles and a surer token of integrity to those to whom they came, and from this beginning seems to have become an established system of the Church.†

The instructions given by our Lord to the twelve on this trial of their apostleship were these: they were to confine their visits to Jewish districts, and there proclaim the proximity of the heavenly kingdom. In doing this they were to use their miraculous gifts with large liberality, not only healing the sick in their worst forms of suffering, and casting out demons, but also raising the dead, as he had raised the son of the Nain widow and the daughter of Jairus. They were not to procure an outfit for the journey, but lean upon the providence of God. They were going with miraculous powers, and a constant miracle should supply them, if necessary. They

* Probably in the beginning of winter of the second year of the ministry.

† Peter and John, Barnabas and Mark, Paul and Silas, Paul and Barnabas.

who were to communicate to others divine wonders, should have faith in the promise of the divine providence. Hence they should take no money, or food, or pouch to carry food, or two coats,* or travelling shoes (but only sandals), or even a staff, unless in case of emergency. As the Lord's workmen they should be supplied with their living by the Lord in his own way. Whenever they entered a city or village, on discovering the proper man to lodge with, they should not change their lodging during their stay, and should bestow an authoritative benediction upon the house, if it should prove a true home to them. But in case of either house or city that rejected them and refused to hear, they were to leave it and shake off the dust of their feet as a witness against it.† Sodom and Gomorrah‡ would receive a less weighty condemnation in the judgment-day than a Jewish city so visited with Messianic privileges and yet rejecting them.

They were to go with prudence and simplicity combined; this was the only way for the Lord's sheep to venture among the world's wolves. The inoffensive character of the sheep or dove must be supplemented not by the serpent's enmity and deceit, for that were contradictory, but by the serpent's prudent use of opportunity.

* To wear during the day, instead of $\chi\tau\omega\nu$ and $\chi\lambda\alpha\iota\nu\alpha$, so that at night the $\chi\lambda\alpha\iota\nu\alpha$ might be an extra garment over them, having been carried on the arm all day.

† A symbol of renunciation of communion.

‡ Greek form. The Hebrew is "Gh'morah."

They would meet with opposition in their whole apostolic course. At first they would find persecution before the ecclesiastical courts and suffer personal violence in the synagogues, and then they would be brought before civil magistrates up to the highest ranks of viceroys and kings. This persecution would be part of the divine plan of spreading the testimony of the Messiah to the ends of the earth. Hence they should entertain no anxiety regarding these results, perplexing themselves as to the manner or matter of their defence, for this divine work would be superintended in every fact and word by the divine Spirit. The most distressing external circumstances should not disturb them, for the truth in its progress must separate families, so that brothers, fathers, children would become persecutors of Christ's people, and all unbelievers would unite in hating the apostles as the very leaders in the spiritual kingdom. But he who would maintain his position as a witness for the truth to the end would behold the glory of the achieved work with a heavenly satisfaction. (This was said in the presence of Judas Iscariot, who was to be the single instance of unfaithfulness.)

In this matter of persecution, however, they were not to seek it, either from pride or a morbid sense of duty, but to flee from it as far as consistent with their duty of proclaiming the Messiah; for even then, before they would have visited all the cities where the children of Israel dwelt as scattered through the world, the Son of Man

would have come in his judgment upon the nation and the destruction of its temple and ritual service. The days of Israel's visitation were fast drawing to their close.

In all their persecution they must remember they are sharing reproach with their Master. So let them fear nothing. They were on the side of truth, which at the last would be vindicated, when the hypocrisy of their persecutors would be revealed. They were therefore to speak boldly all that Jesus committed to them. As he had before said to them, when first the Pharisaic treachery had come into collision with him,* they were to fear God and not men, for the minutest providential care of the God of the sparrows was pledged to them. The bold confessor of Christ before men should be confessed by Jesus before his Heavenly Father, while, conversely, the denier of Christ before men should be denied by Jesus before his Heavenly Father. The sword of division must follow the publication of the truth, and then men must decide for Christ as against the dearest relationships of earth. A disciple must take up his cross as he follows Christ. A man who only thought of his temporal safety should lose his eternal safety, and he who held his temporal safety in subjection to higher interests should gain his eternal safety.

Last of all, the treatment of the apostles was the treatment of Christ and the Father. A cordial reception of a

* Luke, xii. 4.

prophet (or a just man) brings the receiver into the enjoyment of the prophet's (or just man's) own wages. A spiritual oneness is formed by the faith which identifies the two. So whoever treats with kindness a disciple of Christ because he is a disciple, is himself proved by the act a disciple with all a disciple's heavenly privileges.



GENNESARET.

Such were the great principles of the apostolic work as laid down by the Saviour on the first trial of the apostolic gifts and duties. The words have reference only to the twelve, although their spirit belongs to the church of all ages. The details of action belonged to an age of miracles and a special promise for the time, and yet the general

teaching with regard to the subordination of all earthly things to the hearty service of Christ is applicable to every soul. These instructions were not intended only for this first and brief apostolic tour, but for the entire apostolic work considered as one. They formed a prophetic view of the foundation of the church in the blood of the apostles and their Lord, amid the fearful overturnings, domestic and social, which were to mark the apostolic period of the Christian era. The reference to the cross was entirely prophetic and could have had no clear present meaning to the disciples who heard it.*

With these words regarding their own dependence on God, the hatred and violence of the world, and the full provision made for them, he sent these simple Galileans forth on the sublimest mission men had ever undertaken. As the most stupendous changes in nature are brought about by causes that silently obey the bidding of the Great Artificer, so the simplest movements of men, that cause not a perceptible ripple on the surface of the broad world, are the divine means of spiritual revolution, extinction, and new creation. When God's great message of salvation was to be the world's regenerator, upheaving the foundations of society, overturning the mightiest nations, and altering the whole history of man and the condition

* See John, xii. 16; Luke, xviii. 34; John, xiii. 7; unless we suppose a mere allusion to the Roman criminal led to execution.

of thought, he did not march his legions of angels through the air with dazzling vesture and the noise of heavenly trumpets, and shake the world by earthquake, but he sent twelve Galilean peasants to their countrymen first, and then beyond, to tell a simple story of a son of man who had shown himself to be a Son of God. They were men without fame, without riches, without learning, but strong, earnest souls, in whom the truth would not be compromised by adventitious circumstances, and from whom it would be received only for its own sake. No worldly advantage nor heavenly grandeur should set it off, and thus appeal to false motives and establish a false discipleship. On the contrary, present worldly disadvantage and opposition were made the truth's accompaniment, that the honest soul might prove its honesty by pressing through these obstacles to the truth's embrace. This was the divine philosophy of evangelization as promulgated in the apostolic instructions of our Lord, a philosophy whose spirit cannot be too often urged upon the Church of Christ in its temptations to adopt the pomp and prestige of title, rank, and riches as its means of growth. We cannot lose by going back to the fountain-head of evangelization and drawing thence the purity of principle and method by which the truth of Christ was to make its conquests, and we may rightly reproach ourselves for the retarded consummation of the glory of the divine kingdom on the earth, by reason of our faithlessness toward the divine element,

and our unholy trust in the human elements that have entered into the work of Christianization.

In this way the Saviour's instructions to his twelve apostles become of immeasurable importance to the church of every age, and demand the careful heed and obedience of every human soul. The Son of God, the express image of the Father, is to be made known to men through no perverting media of human pride or prejudice, but in a simplicity that pride may despise and prejudice persecute —through which simplicity alone can the pattern of the things in the heavens be copied in the hearts and experience of man.

As the apostles were to go without human pomp, so they were never to seek human favor, and the reason was the same in both cases. The divine wisdom came to give and not receive. It desired neither adulation nor assistance. A ruined race was to be saved. The messengers of the saving truth sought not what men had, but what men were—not theirs, but them. They went everywhere to bless, to convert, to sanctify. Human favor would only interfere with this divine work; it could proceed only from compromise, and compromise would mean a reserve of the soul from the Son of God. The Church could never expect favor from man if it was true to God. It could only find favor (if true) by converting the soul to Christ, and thus identify it with itself. The favor of the world is always the condemnation of the Church. There can be

no concord between Christ and Belial. To evangelize the world is to present the Truth in its simplicity and in its strength, and to leave the consequences to Him whose work we are then performing in his own ordained way.

CHAPTER XIII.

JOHN THE BAPTIST'S RELATION TO CHRIST.—REBUKE OF THE CITIES OF GALILEE.—AT SIMON'S HOUSE.

WHILE the apostles were away upon their special mission, two of the disciples of John the Baptist arrived in Galilee as messengers from their master to Jesus. It was probably now mid-winter. Jesus had heard of John's imprisonment by Herod, in the fortress of Machaerus, when he was on his way to Galilee more than a year before. During that interval the continuous series of mighty miracles had been exhibited to the Galileans, and had been followed by the healing of the cripple at the pool of Bethesda, and the later works (unrecorded) in Galilee. The tidings of this marvellous career reached John in his dreary dungeon, and cheered him. His own decrease was soothed by the increase of Him whom he came to proclaim. He had lived thus far to be the herald of the Coming One, and the full development before the nation and the world of that Messiah to whom he had first pointed as the "Lamb of God" the year before, was a joy to his heart—the fulfillment of his life-work. The gloomy prison could not break that sturdy and noble spirit, accustomed to solitude and self-denial, and the ces-

sation of his own active preaching could readily be borne when the Messiah whom he had preached had himself assumed the service of announcing the heavenly kingdom. There had never been on earth a more unearthly man than John, and there was none, therefore, to whom a prison would bring less distress and sadness. It was not, then, a condition of melancholy superinducing a doubt of Jesus' Messiahship which caused the Baptist, on hearing of the wonderful career of the Master, to send two of his disciples to Jesus with the question,—“Art thou the Coming One, or are we to expect another?” It was rather to wean away his disciples from himself to Jesus, to prevent their stopping half-way to Christ to derive their spiritual life from him who was only a Forerunner. That sublime heart, which knew no envy or selfishness in its devotion to the Lamb of God, saw its own joy and peace in His glory, and knew no purpose but the magnifying of Jesus. He recognized his imprisonment as a providential means to turn his disciples more fully to the Anointed One, and he entered heartily into co-operation with this providential event. The prison was as good a platform whence to proclaim Jesus as was the desert, and in sending the two disciples he was carrying out the great work for which he was designed from the womb.

When John's disciples arrived, they found Jesus engaged in miraculous works of healing. Diseases and pains were stayed at his word, evil spirits fled at his rebuke,

and the blind received their sight. The two messengers beheld with amazement what they had never witnessed in their master's company. The reports which had reached them were abundantly confirmed. The testimony of heaven to the Messiah was written so profusely, that there was no room to doubt. This testimony Jesus put into a



PANEAS, THE VILLAGE.

formula, and gave it to the two disciples of John to carry back, not for John's information, but for the instruction of the vast number of his disciples, who needed just this one clear teaching to fulfill the intent of their baptism. The formula was this,—“The blind see again, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised,

and the poor are evangelized; and whoever is not stumbled in me is blessed." The meaning was this: The most confirmed conditions of bodily derangement, disease and decay, are constantly changed by a word from me into conditions of health and vigor. I do these wonders as the Messiah of God. The evidence is the most cogent that can be brought before the minds of men. No honest-hearted man can possibly withstand it. God does not wish any to accept the Messiah on that Messiah's personal dictum only, but these works, stupendous in themselves, and forming part of the Messianic accompaniment as predicted by the prophets,* are God's abounding testimony to the Coming One.

When John's two disciples had thus received the answer to their inquiry and had departed to carry it to John, Jesus began an exposition of John's character and position to the multitudes who were surrounding him.

The man they had gone out in such vast numbers into the desert to see and hear was no frail reed shaken by the wind, and now, quaking with fear in Herod's fortress, sending to Jesus to have his doubts removed. He was not of that soft, effeminate class who, nursed in royal luxury, are irresolute, timid, fickle, and ready to despair before calamity. No! John was of the true prophetic order, and a prince among the prophets, marked in the highest degree with their faith, their heroism, their lofty disregard of

* Isa. xxxv., etc.

earthly motives and manners, and their oneness of sublime purpose. It was of him that the last of the recording prophets, Malachi,* wrote, when he announced him as the immediate courier and way-preparer of the Coming King. There had never been upon the earth a greater man than John, in the true estimate of greatness, as connected with divine knowledge and wisdom. But yet the man who is least privileged in the new heavenly kingdom, with its increased light of truth, is a greater man than John by the same standard. From the time that John appeared (who closed the list of the prophets, himself the Elijah of Malachi), the kingdom of heaven in embryo, first announced as at hand by him, had been assailed by the worldly and formalistic Pharisees, and they had endeavored to draw over its spiritual teachings into conformity with their ritualistic religion, and so plunder the new kingdom of all its essential life. They had been largely successful in uniting John's disciples with themselves in their multiplied fastings and formal prayers, and were so obstructing John's great work, the preparation for the Messiah's spiritual reign. This was the conduct of the Pharisees and law-teachers, setting at nought God's will to their own destruction, while the common people and the despised publicans received his baptism and so justified God's ways. These words of Jesus demanded their utmost attention, for they involved the most impor-

* Mal. iii. 1, and iv. 5.

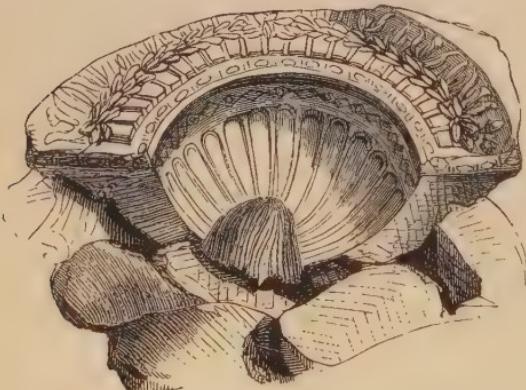
tant interests of every soul. The Pharisaic generation around Jesus were like cross and unreasonable children, who, in their play in the public square, would neither dance when their comrades played the appropriate tune upon the flutes, nor perform the usual acts of mourning when their comrades led in a funeral dirge. They were determined to be displeased with everything. John had come an ascetic, separated from society, and they had pronounced him a demoniac. Jesus had come as one of the people in the style of his life, and they had accused him of gluttony and drunkenness and had jeered at his low companionship. And wisdom, finding no support from these selfish souls, had found her justification from those who, however humble, were proved to be her own children by following both John and Jesus.

The Saviour was probably standing on one of the heights that overlook the western shore of the Sea of Galilee when he held this interview with John's two disciples and gave this testimony regarding John himself. The sick, whom he had just been healing, had, perhaps, mostly come from the lake towns. Turning, therefore, upon these three cities that glowed and hummed with busy life beneath him on the edge of the beautiful water, he applied the truth of his teaching regarding the rejection of the divine testimony in rebuke of these privileged cities, on which the full glory of the Messiah had fallen—"Alas for thee, Chorazin! alas for thee, Bethsaida! for if in Tyre and

Sidon had been done the miracles which have been done in you, long ago in sackcloth and ashes would they have changed their course. But I say to you, that the final judgment of Tyre and Sidon will be more endurable than yours. And thou, Capernaum, that hast been lifted up to heaven, unto Hades shalt thou be brought down ; for if in Sodom had been done the miracles which have been done in thee, it would have remained until this day. But I say to you, that the final judgment of Sodom will be more en-

durable than thine."

The repentance of Tyre and Sidon, referred to as potential under a different treatment, must be understood to be like that of Nineveh under Jonah's



CHORAZIN RUIN.

preaching, are pentance of the outward, social, and political life, and not a saving repentance of the soul. Tyre and Sidon and Sodom had had a worse fate than the Galilean cities in their earthly history, because they had received less opportunities ; but this would be made up to them in the future world, where the inhabitants of those Gentile cities should have a less fearful experience than those of Capernaum and her sister towns.

The Lord Jesus, though so severe in testifying against

his rejecters, never forgot the affectionate consideration of the humble souls that received him. It was not long after this occasion,* in which he had denounced the cities of Gennesaret, that he poured out his soul in praise to God for his grace to these trusting hearts, and then in words of peculiar tenderness commended his salvation to the people. “I confess to thee, Father, Lord of heaven and earth, that thou didst hide these things from the wise and shrewd, and didst reveal them to infants. Yea, Father, such was thy good pleasure.” Then turning to the people around him, he explains to them the use of the word “Father,” as he had explained it to the Jews of Jerusalem: “All things were delivered to me by my Father, and no one beholds the Son except the Father, nor does any one behold the Father except the Son, and he to whom the Son wishes to reveal him.” In this way the inseparable companionship of the Father and Son was asserted, and the need of the people to seek the Father only in and through Jesus. Then followed the tender invitation, which has been a heavenly benediction to so many millions of our race: “Come unto me, all ye that

* I presume the mission of the Seventy occurred about this time. The woes against the Gennesaret cities were uttered immediately after giving the Seventy their instructions (Luke, x. 18). The Seventy were probably sent out during the apostles' absence, as examples of unofficial work in the same direction, with the same object in view, to prepare the way for Jesus. They went in the same manner and with the same miraculous powers. Their absence was probably brief, and their return before the apostles'. The words, “I confess to thee, Father, Lord of heaven and earth,” etc., were uttered on their return. (Luke, x. 21.)

labor and are heavy laden, and I will give you rest. Lift up my yoke upon you and learn from me, for I am gentle and lowly in heart, and ye shall find rest for your souls. For my yoke is useful and my burden is light." In this invitation he addressed the Jewish crowd as on one hand toiling actively in vain, and on the other burdened with a formal ritualism. He offered them labor under his yoke as a set-off to the labor under the yoke of legalism, and declared that such labor as he offered them would bring a rich reward. So the teaching which he offered was not the heavy burden of ritualistic detail which the scribes imposed, but the lessons of gentleness and humility, which would prove a rest rather than a burden to the soul.*

At this period of our Saviour's ministry, while the twelve were absent on their missionary tour, we may place the scene in the Pharisee's house, where a woman anointed his feet and gave rise to one of the profound utterances of his divine philosophy. A Pharisee, desirous of being in the popular current which set so strongly for Jesus, and yet proudly contemning the Great Teacher, invited him to his house to dinner, but studiously avoided extending to him the ordinary civilities of such an occasion—the ablution-water, the kiss, and the anointing. A woman, who had led an abandoned life, on hearing that Jesus was dining at the house of the Pharisee Simon, took

* The parallelism should be noted, "labor"—"yoke"—"yoke," and "heavy-laden"—"learn"—"burden." *χρηστός* refers to success in labor by the yoke, and not to the easy wearing of the yoke.

her alabaster vase of unguents, which had been one of the accompaniments and accessories of her sins, and hastened to pour its contents on the feet of the Lord. Bending over his feet, as he reclined at the table, her tears of penitence flowed abundantly, and as they fell upon him she wiped them away with her dishevelled hair, in her deep



PUTTING THE HAND TO THE PLOUGH.

convulsive gratitude kissing the feet on which she emptied the perfume. All this, so dissonant from occidental habits, was in accord with the customs of the East. To embrace the feet of a teacher was a mark of deference and respect, and the woman's conduct was a heart-offering of love and honor to the Master, as well as a public recognition to all

his Messianic claims. There was no objection in any mind that it was improper for a woman thus to act, but only that *such* a woman should be allowed to do it. The conceited ritualist who had invited Jesus immediately drew the inference from the permitted act, that he could not be a prophet, for, in that case, God would have enlightened him regarding the evil character of the woman. With his whole religious experience an external one, it was impossible for Simon to imagine that the sublimest virtue could take delight in the homage of such a woman, with full knowledge of her history. Jesus perceived the indignation of his host and well knew its source. He turned to him, and by illustration and question drew from him the acknowledgment that forgiveness causes the greater love in the greater debtor; and then turning with full face upon the woman, he continued with words addressed to Simon, "Dost thou see this woman? I entered thy house: thou didst not give me water for my feet, but *she* washed my feet with her tears, and wiped them with her hair. Thou gavest me no kiss, but she, from the time I entered, did not cease caressing my feet. Thou didst not anoint my head with oil, but she with unguents anointed my feet. Wherefore, I say to thee, her many sins are forgiven; and that is why she loves me so much; but he to whom little is forgiven, loves little." As he followed this with the direct declaration to the woman of her sins' forgiveness, the guests at the table

were startled, but the woman drank into her soul the sweet words, "Thy faith hath saved thee : go in peace." By this striking incident Jesus had shown that a sense of forgiveness was the basis, beginning, and criterion of divine love and spiritual life in the heart. Men were all alike sinners before God, and none could shrink from contact with another as holier than he, except through the ignorance of pride. The only virtue possible to sinful man was that which came from God with his pardoning grace ; and where this was received the heart was purified and ennobled. Man must empty himself to receive the divine, and any self-righteousness was a rivalry and exclusion of God. The abandoned woman, humbled and penitent, resting gratefully with adoring soul upon the mercy of the Lord, was honored by Him who searches the heart, while the precise Pharisee, with spotless hands and broad phylacteries, was utterly ignored in heaven.

This practical teaching was most essential for a people so enslaved to an external religion as were the Jews of the days of Christ, which, like all formalisms, utterly subverted the foundations of morality, sustaining and encouraging the callous hypocrite, and driving the convicted and weeping sinner to despair. The Pharisee's righteousness was the current coin of the nation. It passed and was honored everywhere, while the righteousness of God by grace through faith, which had so marked Abraham the father of the faithful, had become almost

unknown and incomprehensible to his children according to the flesh. Jesus, therefore, in all his ministry, made broad the contrast between the Pharisaic system and God's. He threw great emphasis on the act of faith. He purposely mingled with the outcasts of society, that the great truth of the divine grace might be more conspicuously fastened upon the mind of his disciples, and that he might rebuke the false separatist principles of the proud leaders of the nation.*

With marked boldness, and yet with sublime calmness, Jesus enforced the long-buried truth in the very houses and assemblies of the formalists. He did not violate the behests of courtesy, but cast back the truth of God in response to the charges and insults of his entertainers. When, before, at a Pharisee's house, he had been charged with innovation; he threw back the charge by showing that *they* were the innovators, and by their innovations were ruining God's heritage. And now, at Simon's house, the studious insult of his Pharisaic host had opened the way for his broad comparison of the abandoned woman and the man of pride, so favorable to the former. And while we notice this side of Jesus' teaching and action—this severe rebuke of the conceited religionists, we cannot avoid witnessing the touching tenderness with which he

* This Messianic upheaving of established error was a marvel that holy men had longed for, and which was a privilege for the disciples to behold, to the sense of which they could not yet rise. (Luke, x. 23, 24.)

cheered the sad, the readiness which he always displayed to meet their applications, and the hearty zest which ever marked his conduct in their behalf. He loved to show them that divine grace was given them to the overflowing, and that their sins were no barrier to the love and pardon of their God and Saviour, while all that they could do was to accept the blessing at his hands. “Thy sins are forgiven thee”—there was the unhindered grace; “go in peace”—there was the fullness of that grace; “thy faith hath saved thee”—there was the key to the grace, so simple and so despised by the proud heart of man.

CHAPTER XIV.

THE FEEDING OF THE FIVE THOUSAND, AND ITS INTERPRETATION.

THE remarkable career of Jesus in Galilee, extending now over more than a year, had at length by its wonders forced itself upon the notice and attention of Herod and his court. It was a matter that could no longer be confined to the common people, but demanded the regard of every living soul. The easy, worldly-wise, and hollow-hearted tetrarch had, not long after John's message to Jesus, reluctantly and yet most cruelly, to save himself from the reproach of a bad woman, put the Baptist to death in his castle-prison. And now, on hearing of the miracles of Jesus, the Galilean monarch flippantly, and without full belief in his own words, asserts that this wonder-worker was John the Baptist risen from the dead. He does not know, or, if he does know, he does not use his knowledge, that John and Jesus had been contemporaneous, that Jesus had been working wonders long before John had been beheaded. He simply grasps at this interpretation of the fact as more satisfactory to his mind than the other rumors that were current in his court, which made Jesus either Elijah or one of the other old



JOHN'S PRISON.

prophets reappearing. He could not suppress his curiosity, and sought to see Jesus for himself and settle the question. He may have had some superstitious fear of retaliation, or he may have had a desire for the discovery that while Herodias had been gratified, John had been after all rescued. Whatever his motives, he endeavored to have a personal interview with Jesus. The news of John's death and of Herod's notion regarding Jesus reached the Master about the time of the return of the twelve apostles from their missionary tour. We may suppose that they had been absent about three months in their new work. Under the circumstances, to wit, their completion of a laborious task, the perpetual pressure of the multitudes around him and the desire of Herod to see him, Jesus withdrew his disciples to the other side of the lake, that they might rest in that less settled region out of the jurisdiction of Herod.* On arriving at the shore near Bethsaida (Julias), not far from the debouchure of the Jordan, they found that the vast crowd whom they had left behind them at Capernaum had, joined by others on the way, passed around the head of the lake by land and anticipated their arrival. The new miracles of healing occurring daily kept the popular excitement ever fresh, and the intensity of interest in the person of Jesus was as great now as it had been two years before, when

* The east side of the lake belonged to the dominion of Philip, Herod's half-brother.

he first began to astonish Galilee with his miraculous credentials. This continuous excitation of the public mind was the ploughing and harrowing which prepared it for the seed of the Gospel. The supernatural atmosphere in which the Galileans now lived was best adapted to draw out their faith in the words of the Messiah. In the profuseness of the divine testimony the new dispensation of the Son was founded, which should, from this abundant rooting, grow historically, when miraculous accompaniments should be withdrawn. Miracles were not a part of the dispensation's essential character, but were necessities of its birth ; nor was the healing of the sick an end, but a means, and that a temporary one, having as its object (or one object at least) the arousing of the public attention, as in no other way could it have been excited. The Galilean portion of the nation were very naturally enthusiastic in their admiration of one who had passed through their country as a benefactor to every household. With the exception of the small Pharisaic element in Galilee, and the prejudiced townspeople of Nazareth, this whole section of Palestine acknowledged the greatness of Jesus, and many greeted him as the Messiah, although their views of the Messiah were very mistaken and worldly. At any moment they would have joined him in a political revolution against Herod, and ardently followed his standard as their chieftain and prince. They all believed his divine mission, but they could not

rightly interpret that mission. Their degraded minds could not perceive its spiritual character. He commanded their respect, and even to a large extent their gratitude, but the multitude never could understand Jesus, and this lack of spiritual understanding was the rock on which they were wrecked.

In Judea matters were very different. It is true Jesus had spent six months there of the first year of his ministry. He had wrought miracles there, even under the shadow of the temple, and he had taught there the great facts and truths of the Gospel. But around the temple formalism had intrenched itself. Priests, scribes, and Pharisees had established an ecclesiastical oligarchy, full of hatred to divine truth, which was inimical to their pride and assumption. The people of Judea, oppressed by this oligarchy, had not the manliness and independence of the Galileans. They were the dupes and tools of the Jerusalem leaders. They had not responded to the call of Jesus. They had been either stupid or hostile before his miracles.

The Pharisaic determination to make away with Jesus, which had started in Galilee on the bold exposure Jesus had made of their hypocrisy, was very naturally transferred to Judea as its place of nourishment, and there active plans were formed to destroy him.

The Passover was now at hand (the third of our Lord's ministry), when a favorable opportunity would be given

to carry out their design. He had deeply wounded them at the last Passover, openly rebuking them for their violation of the Mosaic Scriptures, which they pretended to honor. They would have their revenge at this Passover.

Because of these machinations Jesus resolved to absent himself from the Passover of this year. His time for service had not yet expired. There was work still to be done, that the Gospel cause might receive no shock by his removal. In another year he would go to the Passover and receive the full fury of his enemies.

Such was the condition of things when Jesus found himself on the east side of the lake, surrounded by the multitudes, whom he had sought for a time to avoid, that both he and the twelve might have some physical rest. Passing up into the barren highlands, they were followed by the crowd, and, when Jesus had seated himself, his compassion took precedence of his fatigue, and, instead of dismissing the people or disregarding their application for bodily cures, he spoke at length to them of the heavenly kingdom, which formed the burden of his teaching, and healed all their sick that they had brought with them. This day of intended rest became, therefore, a day of toil.

As evening approached the twelve apostles suggested that as the people had been all day without food they ought now to be dismissed that they might disperse themselves among the nearest villages and country estates to find something to eat. In reply to this, Jesus astonished

them by charging *them* to feed the multitude. Turning then to Philip, he tried this ardent apostle's faith by asking him, "Whence shall we buy bread for these to eat?" Philip thought only of the neighboring towns, and computed that then it would require the large outlay of two hundred denarii* to give to each even a partial meal. Jesus then asked how much provision the twelve had with them, to which Andrew, the earliest of the disciples, replied that a little boy with them had five barley loaves and two small fishes, which might satisfy the twelve and Jesus for the night, but were, of course, nothing for the mass of people about them. The weak faith of the apostles had been now clearly exhibited. Philip and Andrew had spoken for all. ¶ That faith was now to be instructed and these divine legates to be taught that where the Master orders a duty, he will not allow obedience to be thwarted by lack of ability, that the supplies of his grace are commensurate with his demands of service.

Accordingly, by direction of Jesus, the apostles arrange the multitude on the green grass in groups of fifties and hundreds, so that they can readily be reached on all sides



COIN—DENARIUS—PENNY.

* The denarius of that day being about equal to fifteen cents, two hundred would be equal to thirty dollars, which, among five thousand persons, would give each six mills.

(as beds are arranged in a garden), by which it is discovered that there are five thousand men present, besides some women and children who had ventured so far. In full view of this large congregation, thus carefully arranged, Jesus took the five loaves and two fishes from the boy, and, lifting up his eyes to heaven, gave thanks to God for his grace to the children of men ; then, as the Son of God, he blessed the food, as commanding its full sufficiency. Then breaking the bread (using a symbol which afterward became so significant), he gave the broken loaves and the divided fishes to his immediate disciples, and they carried them around to the multitude, who obtained a hearty meal under a miraculous influence, plainly recognizable by all. When the meal was over, the disciples, at the command of Jesus, passed again through the seated ranks of the people and collected twelve baskets* full of the remnants that were edible.

The conviction that Jesus was the prophet, to whom Moses had pointed Israel (Deut. xviii. 15) and for whom the nation was looking, was impressed upon the whole assembly in the most forcible way by a miracle which touched the experience and comfort of each. They had not only all *beheld* but had all *felt* the power that had been exerted. They had been not only spectators, but inter-

* The *κόφινος* (basket), we see in a fragment of the comic poet Strattis, was a Boeotian measure, containing a little more than a peck. Perhaps this may guide us somewhat in estimating the size of the baskets referred to in the narrative of the evangelist.

BETHSAIDA BEYOND JORDAN.





ested spectators. This feature of the miracle was entirely new. Heretofore the miracles of Jesus had only directly affected a small group on each occasion—the sick man, or demoniac, or dead, and the relatives of the restored. In the two exceptional miracles of the water turned to wine and the calming of the storm, the circle immediately affected was small; in the latter case his twelve disciples only, and in the former the few hundred guests of a wedding. In this latter case, indeed, only a few of the guests could have been spectators of the miracle, and thus have connected Christ's power with the result which they enjoyed. But here, in this third exceptional miracle (which belonged without the sphere of healing, in which the miracles were ordinarily found), we have a vast mass of men acted upon directly and at once. The result was accordingly peculiar. A consentaneous enthusiasm was enkindled to such an extent that it was ready to burst forth in an attempt to establish a new kingdom, with Jesus as monarch. Jesus, perceiving the elements of this movement at work, lost no time in sending off the twelve in the vessel to the other side of the lake, and then dismissing the crowd to their homes, himself taking refuge in retirement in the mountain region, where he fortified himself by prayer against these new temptations. The "strong crying and tears," which are alluded to by the writer of the Epistle to the Hebrews,* are probably to be found in such

* Heb. v. 7.

passages of his life as this under consideration, where the strongest temptations were brought to bear upon his manhood, from whose power he was rescued by "Him who was able to save him from death, having been heard by reason of his piety."

The disciples, in their effort to return across the lake, had been met by a strong westerly wind which had raised a heavy sea, so that by four o'clock in the morning they had only made between three and four miles, about half their voyage. In the midst of their tedious toil against the gale they were startled by the appearance, in the uncertain light of the first dawn, of a human form walking toward them over the boisterous waves. Believing it to be a ghost, they cried out from fear, when the well-known voice of Jesus calling to them allayed their excitement. The impetuous Peter, who had just been trembling at the spectre, asks for a command to meet the Master on the water. He will compensate for the fear by much boldness. Jesus gives the sought order, and Peter starts upon the stormy surface toward his Lord. But the wind was fiercer than he had supposed, and his heart sank as he saw the distance still between Jesus and himself. Confident Peter is sinking, and Jesus reaches him in time to answer his cry for help and save him from drowning. His weakness of faith has been very apparent to him. The incident has been an important instruction to his soul. As Jesus and Peter entered the vessel the wind ceased,

and the rest of the voyage was speedily accomplished. This new miracle, exhibited only to the twelve, called out in their minds a more vivid realization of Jesus as the Son of God than anything that had before occurred, and they fell before him in grateful homage.

On the west side of the lake of Galilee is an alcove in the hills, three miles in width and extending inward more than two miles. This beautiful plain is to-day covered with rich verdure, and abounds in wild figs, nubk-trees, and oleanders. In the time of Jesus its fertility was marvellous, and its beauty was enhanced by all the trees of a warm sunny clime, conspicuous among which was the stately and graceful palm. It was on the north edge of this tract (from which the lake received its name, Gennesaret), near to the town of Bethsaida,* that Jesus and his disciples landed the morning after he had fed the five thousand. His arrival was the signal for the immediate collecting of all the sick of the neighborhood, who sought permission to penetrate the crowd sufficiently to touch the border of his garment. The permission, always given, was followed by the cure. This was the invariable scene in Galilee during these months of Messianic manifestation. Every household carried the touching testimony to its hearth-stone.

* The disciples started for Capernaum (John, vi. 19), directly west of their place of embarkation, but they were deflected by the northwest wind from their course, and therefore landed at the northern extremity of the plain, near Bethsaida (Mark, vi. 45-53).

Later in the day of our Lord's arrival at the plain of Gennesaret, the multitude who had been fed by him the day before arrived in search of him, and were surprised to discover him on the west side, as they knew no boat had left the east side except that in which the apostles had sailed. Marking their zealous attachment to his person, he answered their curiosity with a spiritual application of the miracle which they had witnessed and enjoyed the previous day. It was a showing of the profound meaning of that miraculous feast. We cannot separate this remarkable discourse (as given in the sixth chapter of John's gospel) from the miracle. It follows immediately in the narrative, and historically it was the very next utterance of Jesus to the people, and to the same people who had been so deeply impressed by the miracle. This connection of the discourse with the miracle is most important, as showing the deep spiritual meaning that underlay our Lord's actions, corresponding to that which underlay his words. There was an esoteric as well as an exoteric significance to his verbal and his practical teaching, and he endeavored to lead the public mind through and by the one to the other. He who saw in the feeding the five thousand only an act of kindness and a lesson of human charity, saw but a part, and the smaller part of the truth there expressed. Our Lord teaches us that himself as the Bread of Life was exhibited in that miraculous sustenance, and leads us by this expla-

nation, to accustom our hearts to search beneath the surface of this life and teachings for the richest treasures of his truth.

His words to the Jews on this occasion may be thus paraphrased : “ Ye follow after me from one side of the lake to the other, simply to have your physical wants supplied. Ye do not come to receive God’s truth from his accredited Messenger, but ye desire the bread, which I only used as a means to draw you to higher things. Now alter your conduct. Seek not the earthly bread as your chief aim, for this is expending your immortal energies on a matter of only temporary consequence ; but give your zeal to the acquisition of the spiritual food, which has an eternal value. It is that heavenly food I can give you, and for that purpose God the Father has accredited me with such abundant testimony before you.” With the legal sentiments so common to the heart and so resistant to the notion of God’s free gift of salvation, they ask what work they can set themselves to as the work which God would desire of them, and as wages for which they could obtain this heavenly food. Jesus then continues : “ The only work which God wishes of you in order to your getting this heavenly and eternal sustenance is, to put your confidence in me as his representative.” With wonderful blindness of heart these Jewish hearers demanded a sign that should be as grand an exhibition of divine power as the giving of the manna to

their fathers. The miraculously augmented bread of the day before was not enough. They must see the bread lying around them on every side. It must be a spectacle as well as an experience. To this sad exhibition of unbelief Jesus replied (not by way of apology, but by way of instruction) : “The manna was only a type of the heavenly food. The real bread of God is now descending from heaven and giving life to the world.”

As the people cry out here for the gift of this bread (probably in a spirit partly sincere but carnal, and partly ironical), the Master goes on : “I am the bread which gives this life. He who puts his confidence in me shall be supplied. Ye have had the opportunity abundantly given, but have neglected it. But I shall not be without confiding souls ; the Father’s purpose shall be fulfilled. Some will come to me as his gift to me, and I shall never cast them away, but I shall accomplish his will, which is to raise them up as one united body of the saved in the last day, when the final awards of justice and mercy shall be made. [Here the hearers muttered the old Nazarene objection, “How can this son of Joseph say he has descended from heaven ?” to which Jesus alluded as he continued.] These mutterings are of no value. The difficulty with you is that you refuse to hear God. Your hearts are alienated from Him. No one can come to me, and be raised by me at the last day, except he be drawn by the teachings of the Father according to the prophetic words

of Isaiah.* Those teachings, as given in the Scriptures, you practically despise. They are the teachings of the Father. For no one has seen the Father except the Son. His teachings, however, are given to you. Again, I tell you that the soul which puts its confidence in me is the possessor of an eternal life—that I am the bread of life. Those who ate the manna died. That bodily food could



FIG FOUNTAIN.

not perpetuate the body. But this spiritual food which I am to the soul of man *does* perpetuate the spiritual life. This food is my own fleshly life—my human condition—which is offered to the world as its true life. [Here again there were indignant or doubting questions put among the crowd as to the manner in which it could be possible for Jesus to give his fleshly life to men to eat. Not that they

* Isaiah, liv. 13.

now thought that he meant a literal eating of his flesh, but that they could see no satisfactory meaning to the language. Whereon he continued with emphasis.] This is the great truth I have to enunciate, that my flesh and blood received as man's spiritual food and drink can alone bestow eternal life. Between such a participant and myself there is a mutual and mystical indwelling. He who in this high sense partakes of me as his spiritual food shall find his life in me as I find my life in the Father who sent me. [This is what I mean when I tell you that I am the bread which has come down from heaven, which gives eternal life, and of which the manna was but a type.] At the conclusion of this teaching, many of his professed disciples were staggered by the bold utterances, especially by the statement that he had come down from heaven. In relation to this he did not argue, but hinted to them that they would see him ascend into heaven; and in relation to the doctrine he had taught of eating his flesh, he reminded them that his words were to be interpreted of the spiritual life,—that they should not be stumbled by the mere letter in which the great spiritual truth was clothed. He further asserted that he was aware (as he had been from the very beginning of his ministry) that there were unbelievers among his disciples, and on this account he had so emphasized the truth that there was no true coming to him except through the teachings of the Father. He wished to put on their guard

those who accompanied him and called themselves disciples only for selfish or earthly reasons, and who had no conception of the heavenly kingdom. This plain statement and rebuke sent off many conscience-smitten followers, ashamed to call themselves his disciples any longer. When Jesus turned to the twelve and put the question "Do you also desire to go?"—a question to test their appreciation of his connection with the Father,—the prompt reply of Simon Peter formed a commentary on the words of Christ relating to the giving and drawing of the Father—"Lord, to whom shall we go away? Thy words give eternal life. And we have put our confidence in thee and know that thou art the Messiah, the Son of the Living God." It was a sad appendix that Jesus added to this noble confession, announcing that even in that little circle of twelve unbelief had fatal possession of one heart—one apostle was a devil. So hard was it for faith to find root in the sin-absorbed heart of man.

CHAPTER XV.

TEMPORARY WITHDRAWAL FROM GALILEE.

JESUS had not gone up to the Passover at Jerusalem, because of the preparations that had been made for his seizure and death by the hierarchs and their adherents. These desperate men were disappointed of their prey. In Galilee they could have no power against so popular a teacher, who, although so entirely misunderstood, was so prized by the simple people of that region ; but in Jerusalem they could easily arouse the mob against him, and bring a sufficient pressure on the Roman authority for his execution. Not finding him at the Passover, their plans are completely disarranged, and a new device is conceived. A band of scribes and Pharisees will go into Galilee and excite the popular mind against Jesus through religious prejudice. They will attack him on some practical point, where prescribed custom is against him, and where the universal sentiment of the people is shocked. The constant lustrations, established by human authority but confirmed by ages of habit, formed a ground of prejudice from which they could hopefully make their assault. A Pharisee with whom Jesus had dined some time before

had been deeply offended by his neglect of the preliminary ablution, and the Master had made this incident the base of his most severe denunciation of the hypocrisy which the leaders of public sentiment had substituted for religion. A like reproof was now awaiting the Jerusalem delegation. He unmasked their hypocrisy, and showed them that while so zealous for the traditions of men in things external, they were utterly regardless of God's spiritual commandments. Indeed, their traditions actually annulled the ordinances of God, and took the place of the divine institutes. The corban system, by which neglect of parents was permitted through an ecclesiastical device, was an instance. Then turning to the multitude around him, and addressing them in contradiction and defiance of the Pharisaic position, he assured them that it was not anything external that could defile a man (the thought which formed the foundation of the lustration system*), but that all real defilement proceeded from an impure heart; that thus not the food which entered the mouth but the speech which came out of the mouth was the defiling power, with regard to which we had to be on guard. When his disciples told him of the horror manifested by the Pharisees at this sentiment, the only apology of Jesus was the plain assertion that every doctrine or practice which was human was to be rooted up. The blind

* The lustrations commanded in the Mosaic law being typical, have only an apparent antagonism to this position.

leading of the Pharisees would only take their blind followers into ruin. Their teaching must, therefore, be stoutly opposed at any hazard. It may have been to be rid of these interfering Jerusalemites, to foil them in their plans and send them back to their fellow conspirators, that Jesus withdrew for a time from his native land.*

It is the only recorded absence from Palestine during his public ministry, and was as brief as the circumstances demanded. His place of temporary retirement was the region of Phœnicia, from which many had come to hear him and to be healed during the preceding year (Luke, vi. 17), a land which had originally been marked by the divine gift as a part of Israel's possession, but which the people had always neglected to occupy. There seems, however, to have been a close affinity between the Phœnicians and the Jews (see 1 Kings, v., and xvii. 9), their language being almost identical. Our Lord on withdrawing to Phœnicia endeavored to preserve an incognito, but the attempt was fruitless. His person and works had become too well known to permit his concealment. Even Phœnicia was full of the trophies of his healing grace. It was not strange, then, that here, as in Galilee, but little rest would be given the Master. One scene is given us by two of the evangelists. A native of that Canaanitish land was in deep affliction. Her little daughter was pos-

* That Jesus actually crossed the frontiers I think is clear from the words of Matthew (xv. 21), *εἰς ταὶ μέρη Τύρου καὶ Σιδῶνος.*

sessed by an evil spirit, who prompted the child to degrading impurities. The mother's heart leaped with hope when she heard that the Great Healer was in her country. She hastened to the village where he was staying, and entering the house, cast herself at his feet, crying, "Be merciful to me, Lord, Son of David—my daughter is



VIEW, SIDON.

sadly demonized." This recognition of Jesus as the Son of David showed an enlightened heart of lofty faith in Israel's Messiah. To this earnest and urgent petition Jesus was utterly silent, so that his disciples even interfered and begged him to grant her request. He seems to have arisen and left the house without noticing her. As

she followed him with her entreaties the disciples made their appeal. He answers them by assuring them his mission was to the lost sheep of the house of Israel. They seem to be convinced by this reply, but the woman is not. She presses her cry for help. He then turns to her and speaks for the first time, but it is only to present a new obstacle to her application. The children's bread must not be given to dogs. Her lively faith bounded immediately over this repulse. Even the little dogs eat of the crumbs that fall from their masters' tables. This triumph of trusting humility is crowned with its appropriate honors. The fullness of the Saviour's compassion and sympathy is turned upon her and his words remove her sorrow. "O, woman, great is thy faith; be it unto thee as thou wishest. For this word, go. The demon has left thy daughter." The persistent suppliant goes back to rejoice with her restored daughter in the peaceful fruits of faith.

It is remarkable that the two cases of most conspicuous faith toward Jesus during his ministry were those of the Roman centurion and the Syro-Phoenician woman, aliens to the commonwealth of Israel. These instances should have been prominent tokens to the disciples of the un-Jewish and universal aim and destiny of the Gospel of Christ, and yet some years later the case of Cornelius, miraculously assisted, was necessary to impress the great truth upon even the apostolic mind.

On leaving the region of Tyre and Sidon, Jesus returned to Palestine by the north and east of the lake of Gennesaret. In the country of Decapolis, lying principally on the eastern side, he spends some days. While there a man who had lost his hearing, and whose speech had consequently become very imperfect, was brought to him by friends, who asked the imposition of Jesus' hand. He refused to heal him among a crowd ready to be excited, and thus by their false enthusiasm thwart his great object. But his compassion found a secret opportunity to effect the cure. There were some noticeable features in this healing. Jesus put his fingers into the deaf man's ears ; he then touched his tongue with his hand moistened with spittle, and looking up to heaven groaned while he uttered the command, "Be opened." These signs were language to the deaf man, who could hear no words from Jesus. They called his attention to the source of healing and elicited his intelligent faith. They were also, as signs, helps to the faith of his disciples—new modes of tracing the course of the power from Jesus to the disease. The groaning was that of earnest prayer, the mark of the necessary effort in lifting the human soul toward God. As the deaf man received his hearing and his tongue was unloosed, Jesus enjoined silence upon him and his friends regarding the miracle, as it was now important that there should be no public excitement created, which might bring upon him the interference of Philip and Herod, as well as

the Pharisees. But the injunction was in vain. They not only disobeyed the command, but the more strenuously published the case because of the command, perhaps attributing the prohibition to a false modesty, and anxious to show their gratitude. Whatever may have been the reason, the news of the miracle produced the usual result. The whole country brought out the sick and suffering to the feet of Jesus. The scene that had been so often enacted on the west side of the sea of Galilee was now witnessed on the east side. The dumb spake, the bent were made upright, the lame walked, and the blind received their sight, while the multitudes were wild with excitement at the sight, and glorified the God of Israel. For three days the crowds hung around him, amazed and fascinated by his words and works, until their provision failed them, and it was necessary for them to leave the highland, to which Jesus had retired with them, and seek their homes. The feeding of the four thousand with seven loaves and a few small fishes, and the taking up of seven baskets full of the remnants, occurred at this time. The place of the miracle was not far from that of the similar miracle, where the five thousand were fed a few weeks before, but the persons were different. Then they were the inhabitants of Capernaum and Bethsaida, who had come around the head of the lake to meet Jesus, but now they were the inhabitants of Decapolis. The design of the miracle, beyond its present relief of physical want, was

probably the same as that of the former, and may have been followed by spiritual instruction that is not recorded. There is a peculiar impressiveness in these twin miracles. There is a strange beauty in their outward form. The green hill-side, dotted with the grouped peasantry, under the fair summer sky of Palestine—the Saviour standing



PELLA.

before them, lifting up his eyes and hands in thanksgiving to the Father—the twelve apostles waiting by his side to receive the growing loaves and carry them to the glad multitude—these form a picture of touching gracefulness to any heart possessed of ordinary human sympathies.

But to one who looks deeper into the symbolic character of the scene a grander thought is present. He sees

the Son of God giving himself as Son of Man to sustain the souls of his people. He sees the broken body accepted by a simple faith. He sees the transcendent truth, the human and suffering Jesus received into the heart and nourishing it to fullness amid a desert world. It is an Oriental teaching of peculiar power, and we must endeavor to place ourselves in an Oriental atmosphere to receive its full force. When Jesus had dismissed his Decapolitan followers and had returned to the west side of the lake, he met near Magdala,* at the south end of the little Gennesareth plain, a company of Pharisees ready and waiting for him. His absence in Phœnicia and Decapolis had not turned them from their purpose. They had kept their eye upon him, and now at once attack him, as he lands again in Herod's dominion. They were at this time joined by a number of their bitter antagonists, the Sadducees, who were the materialists of the Jewish Church. The fact that the Sadducees were now joined with them is proof of the earnest determination of the Jerusalemite persecutors. It must have been a strong objective effort that united such discordant elements. At this time they did not dare accuse him as before of transgressing the human traditions which had been so injuri-

* Called "Dalmanutha" in Mark. I suggest that this word was originally Magdalmanutha (Heb. migdel-menath, "Tower of the portion"), and that the place was the same as Migdal-el of Josh. xix. 38, the Kartan of Josh. xxi. 30, and the Kirjathaim of 1 Chron. vi. 76. The "portion" would refer to the Levitical portion, for this would make it a Levitical city.

ously mixed with God's law. They had been so signally discomfited before when pursuing that course of attack, that now they must try a new method. They knew that even those who had seen his miracles, and who applauded them, had sought a more striking sign from him. They will join in this cry, and so secure the popular mind on their side. They meet Jesus, therefore, as he arrives on the western shore, with a direct demand for a sign from heaven such as Moses and Elijah had shown, some appearance in the visible heavens that should overwhelm the minds of all with its material magnitude. It was a demand not only based on the baldest unbelief, but also suggested by a malevolence that expected the opposition of the Galilean people to Jesus as the consequence of its denial. The reply of Jesus accused them of gross inconsistency in seeking further signs, when far less indications in nature they observed and acted upon with undoubting faith. He thus showed their wicked motives in their demand, and with a deep sigh at their obduracy, gave them the same reference to the type of Jonah he had formerly given the Pharisees who had first assailed him more than a year before with the same solicitation for a sign.

The reception by the Pharisees showed it to be imprudent for Jesus to continue in Galilee, and he accordingly returned straightway to Decapolis, probably on the very day he had arrived on the western shore. A very marked and sad exhibition of the feeble faith of the twelve apos-

ties at this time is given in their concern regarding a supply of food when now with Jesus in Decapolis. Some figurative words of his, warning them against the false teachings of the Pharisees and Sadducees whom they had so lately encountered, were supposed, from the use of the word "leaven," to refer to the fact that they had brought only one loaf with them from the west side, and to chide them for not having supplied the deficiency. He recalled the scene of the previous day, and the similar scene of a few weeks before, when multitudes had been fed by him in the very country where now they were. He reminded them of the miraculous supply then furnished, and the superabundance at his command. As he rehearsed those wonderful acts, the minds of the disciples were rebuked and enlightened, and they saw that his theme was a higher one than that of earthly food. Bread for the body God would provide. The leaven of falsehood and hypocrisy, as taught by specious formalists, was to be carefully avoided by the followers of Christ.

As they passed through the Bethsaida* of Philip the tetrarch (which that monarch had made his capital, under the name of Julias, in compliment to the daughter of Augustus and wife of Tiberius) Jesus was petitioned to touch a man who had lost his sight. Perhaps the people were thinking too little of the source of the wonderful

* To be distinguished from Bethsaida, the city of Philip the apostle and Peter and Andrew, which was on the west shore, near Capernaum.

healings of which the land was now full, and were making as little of the cures as if they had only to use a mechanical process and obtain them. They were, by a natural materialism, losing the higher view and higher influence of the miracles. Jesus, therefore, does not meet their wishes by simply touching the blind man, but leading the man out of the village, he uses a formal method, as with the deaf man a short time before in the same region, and divides the process of cure into two parts, a partial restoration, where the man expresses himself as seeing men walking like trees as they move with the wind, and the full restoration, with clear and distinct vision regained. This lengthening of the process of cure would cause the beholders to dwell more upon the efficient cause and correct the tendency to a blank superstition. The happy man was bidden, as the deaf man had received a similar injunction, to say nothing in Bethsaida regarding his cure, and not even to enter the town while Jesus was near by, the importance of preventing excitement being now very great in the plan of Jesus for the closing months of his manifestation in Galilee.

It is interesting to note this precaution, to see the Messiahship assuming human conditions and adapting itself to ordinary human methods and consequences. The human view of Jesus is never defective. The divine never interferes to mar the perfectness of his manhood. Artists put a halo around his head upon the canvas, but

they do this as artists, not as historians. The life of Jesus was eminently a human life. God bore witness to it, but Jesus lived on earth a man, and not a God. He asserted his divinity, and the Father bore witness to his truth, but he exhibited a humanity. He eat, and drank, and was weary as others; he was sad, he prayed with tears and sighs, he sought release from the nervous excitement caused by a pressing multitude, he avoided persecution by leaving the country—in every way he conformed to the dictates of human necessity and human wisdom. He never called in the aid of Omnipotence to help him in difficulties, nor was any divine help offered him that was not offered to his disciples—as Paul. It is deeply significant that while thus yielding to the demands of a human nature (most really, and not phenomenally), he proclaimed his eternal Godhead, which was now mysteriously unused, the use of which would have marred his complete humanity, and made an infinite gulf between himself and man which no sympathy could have bridged.*

The incidents which occurred shortly after the healing of the Bethsaida blind man exhibit conspicuously these important features in the character of our Lord's personality. In retirement with his apostles, he gives these chosen attendants a closer view of the Messiah than that which he bestowed on the unbelieving multitude.

* See Appendix.

CHAPTER XVI.

CÆSAREA PHILIPPI.—TRANSFIGURATION.

THE upper valley of the Jordan presents very striking and peculiar characteristics. It is a separated district, shut in by hills and mountains, and in its more northern portion abounding in wild and picturesque scenery.



HULEH.

After leaving the lake of Gennesaret, the traveller, going northward along the course of the river, finds a winding way among hills for ten or twelve miles, which leads him

out upon the plain of Huleh. The Bahr-el-Huleh, or Waters of Merom, lie before him, occupying about two miles of the plain in each direction—the plain itself extending across from the heights of Galilee to the Iturean cliffs, in a width of five or six miles. For ten miles beyond these waters the vast marsh of the Huleh extends, covering most of the plain, to the northeast of which, in an alcove of the Iturean country, lies Banias, Paneas, or Cæsarea Philippi. Eight thousand feet above this romantic spot rises the glory of Hermon, and from its base gushes forth the most copious fountain of the Jordan, spreading luxuriance and beauty over the surface of the valley.

Another fountain of the Jordan is found four miles to the westward, at the ancient Dan, while still a third lies far away (thirty miles perhaps) up in the mountain plain of hollow Syria, whence it winds down around Hermon by gorge and rapid to join its fellows in the Huleh marsh.* It is no marvel that the ancient heathen dedicated this wild and charming nook to Pan, the god of rocks and grottoes. Man instinctively looks about for a god in such a spot. The aspects of nature call him out from himself and fill him with awe ; he hears an unearthly voice in the echo, and sees strange forms in the obscurity of the forest and the cavern. The god whom the Greek-thinking peo-

* This isolated region seems to have been early withdrawn from Israelitish influences, if they ever were fully felt here.

ple of antiquity associated with such scenery was Pan, and hence the great grotto of this valley was sacred to that god, and the little city bore his name. Here Herod erected a beautiful temple of white marble in honor of Augustus ; and Philip the tetrarch, Herod's son, enlarged and embellished the town, changing its name from Paneas to Cæsarea Philippi, in honor of the Roman emperor and himself. Over the ruined site a huge castle,* the most remarkable fortress in Palestine, still stands upon its height, a relic of the old heathen age.

It is readily seen that the mountains of Galilee and Iturea, rising only a few miles apart, and the mighty mass of Hermon, spreading along the north, make this upper Jordan valley a district of seclusion.

To this region Jesus now withdrew with his twelve apostles, to lift them to a sublimer contemplation of his person and character before the days of humiliation, suffering, and death should arrive. It was their preparation for that hour.

The first scene revealed to us of this passage of the Messiah's ministry is the introduction to the others. The little band had retired to a quiet mountain-side for prayer, when, after their devotions, Jesus had asked his disciples of the common opinion concerning himself and they had replied that the public mind was divided between three theories—that he was either John the Baptist, or

* Here is situated the modern town.

Elijah, or one of the prophets of the canon. Jesus then put the question for which he had asked the former,—“And who do *you* say that I am?” Simon’s eager answer was an outburst of a full faith,—“Thou art the Messiah, the Son of the Living God.” The Saviour’s prophetic benediction was the response to Simon’s holy ardor,—“Blessed art thou, Simon, son of Jonas, for flesh and blood did not reveal this to thee, but my Father who is in heaven. And I say to thee, that thou art Rock,* and on this rock I shall build my church, and powers of the unseen world shall not prevail over it. And I shall give to thee the keys of the kingdom of heaven, and whatever thou mayest bind on the earth shall be bound in heaven, and whatever thou mayest loose on the earth shall be loosed in heaven.”† After this remarkable blessing, he enjoined the apostles to say nothing to others at that time concerning his Messiahship. He had given evidence enough of the fact, but men had either denied it or so warped the idea that it had no just proportions in their minds. Now the proclamation of his Messiahship was to be no more made. Moses and the prophets on one side, and his own miraculous career on the other, were enough. His own apostles shall be instructed according to their degrees of faith, but the nation at large can only be approached with the original call, “The kingdom of heaven is at hand.”

* See p. 85.

† See p. 281.

The apostles, who had now made confession of their faith in their Lord, are at once to have that faith tried. The believing will be strengthened through humiliation and rebuke ; the unbelieving Judas will be driven farther from the Master by this testing process. He now for the first time opens the subject of the passion. He seeks to remove all thoughts of temporal exaltation from their minds, to place their hopes on a higher spiritual and heavenly plane, and thus to separate them more completely from the world as the apostles of the heavenly kingdom. Accordingly he tells them plainly that his work in Galilee is nearly finished, that he must shortly go to Jerusalem, there to suffer at the hands of elders, ruling priests, and scribes, and that this suffering must result in his violent death. And then he adds the strange intimation that on the third day he should be raised from the dead.

No preparation was sufficient to prepare his disciples for the shock of this announcement. Not comprehending the concluding assertion regarding the resurrection, or else slighting it in unbelief, the picture of ruin only is placed before their minds. This intercourse with Jesus, which they had supposed would be perpetual, must cease. Their kingdom of heaven was a dream. They had expected opposition on the way to glory, but now they are to expect opposition on the way to death.

The great work on which they had entered was to ter-

minate in suffering and ignominious death of their Master. The little college of apostles is well-nigh destroyed by the announcement. Consternation and despair shatter their former prospects and jeopard their stability. One of their number will not allow such an alternative. He will put forth his hand to the ark and keep it from falling. Simon the Rock, on which the Church of Christ was to be built, will now prove himself and steady the shaking structure. He grasps his Master by the garment and expostulates with him : " Nay, Lord, nay ! this shall not be." Simon speaks for the rest, and he receives the rebuke for the rest. His faith had shown itself in his former confession ; his pride had shown itself in this latter action. Before, he leaned on the Master, and humbled himself ; now, he exalted himself to oppose the Master. All the apostles, except Judas, had doubtless sympathized with Peter's confession. It is probable that all, including Judas, sympathized with his expostulation. The rebuke with which Jesus meets the rash, unbelieving words of Peter is intensely severe. Its first portion is a copy of his withering rebuke to the devil himself at the last temptation : " Get thee behind me, Satan, for thy thoughts are not the thoughts of God, but the thoughts of men." Such conduct as this of the disciples, and such a state of heart, taking human views of the spiritual kingdom, were hostile to that kingdom's establishment, and a direct help to Satan's adverse efforts. Simon the Rock, on whom,

with the other apostles,* the Church was to be built, had now become, by his unbelief, the very mouth-piece of Satan. He would stop the very suffering that was to redeem the world. The severity of the rebuke, so needed by the deceitfulness of unbelief in the human heart, is modified by the instruction which follows, which was addressed to the multitude, who had now approached him, as well as to his disciples. It was an earnest appeal for the higher life, where earthly considerations would lose their power and spiritual truth would be realized.

“Let every one who wishes to follow me deny himself utterly, and let him take up his cross and follow me. [This allusion to the cross he had made before, in giving their instructions to the twelve, when he sent them on their missionary tour.] For whoever is desirous of saving his life shall lose it, and whoever loses his life for my sake and the gospel’s shall find it. For what is a man profited if he gain the whole world, and suffer loss in his own life or lose himself? Or what ransom-money shall a man pay for his life when it is lost? For the Son of Man is going to come in the glory of his Father, with his angels, and then shall he repay to each according to his conduct. For whoever is ashamed of me and my words in this apostate and sinful generation, of him shall the Son of Man be ashamed when he comes in his glory and that of the Father and the holy angels. Verily I say unto you, there

* Eph. ii. 20 † See p. 206.

are some of those standing here who shall not taste death until they see the Son of Man coming in his kingdom."*

In these words he lifted them to the consideration of life in its higher sense. The life of this earth was of small account and not to be cared for in the wishes of the heart.



WINNOWING.

The only life to be regarded was the life which was concerned in the eternal judgment; and the salvation of that life was connected with a readiness to sacrifice the earthly life for Christ's sake and the spread of his gospel. The judgment-seat of Christ was to mark the termination† of that kingdom which was ere long to begin with power, the

* The "coming in his glory" and the "coming in his kingdom" are different. The latter occurred at Pentecost—the former is still future.

† 1 Cor. xv. 24-28.

beginning of which would be witnessed and comprehended by some of those then present. The reference in this was, doubtless, to the coming of Christ by the Holy Spirit at Pentecost, and the establishment of the Kingdom of Christ at that time.

The teaching which our Lord had now given his disciples was calculated to prepare them for the course of persecution and suffering which they were personally and especially to experience—not by stoically steeling their hearts against the coming evil, but by fixing their thoughts on the unseen realities which persecution could not reach, and leading their lives up to the higher plane of spiritual activity and enjoyment.

Three of the apostles stood forth conspicuously in the strength of their faith and ardor of their devotion. They had been admitted to witness the raising of Jairus' daughter from her bed of death, when the rest were excluded, and now they were to receive a still stronger support for their hopes in a more vivid revelation of the glory of the Master. It was a week after the instructions just considered that Jesus selected Simon and the two sons of Zebedee from the apostolic band and journeyed with them to a lofty mountain summit, probably one of the bastions of the mighty Hermon. On that height prayer was to open heaven, as it had been opened to Moses and the elders of Israel,* and the dark present should, before the

* Exod. xxiv. 9-11.

disciples' eyes, receive some of the rays of the brilliant future.

The gloom of night enshrouded the little company as they knelt upon the solitary summit, far from the sounds of busy life. The murmurs of the wind, the cry of the jackal, and the night-chirpings of the insect world were all that interfered with the voice of Jesus as he prayed with his three disciples in that solemn place and hour. His prayer was, doubtless, for the furtherance of their faith, and its answer was at hand. Suddenly a dazzling radiance shone forth from the face of Jesus, and his garments becoming snow-white, reflected the marvellous brilliancy. The sudden light revealed the forms of two men at the side of Jesus. They are talking with him, and the apostles can hear the subject of the conversation. It is that very death at Jerusalem of which he had so lately spoken to their weak faith. The apostles, though wearied and inclined to sleep, are aroused to wakefulness by this glorious display of the divine presence, and recognize in the two friends of Jesus the persons of Moses and Elijah.* They are bewildered with amazement at the revelation and keep silent through fear. At length, as the two prophets begin to withdraw, Simon, not knowing what he said, proposes to erect three tents, one for Jesus, one for Moses, and one for Elijah, that they might all continue

* There were probably conventional representations of these two great prophets among the Israelites, to which their persons conformed.



MOUNT HERMON.

there. But while Simon was speaking, the brilliancy was extinguished and a dark cloud took its place, covering them with its deep gloom and filling their hearts with terror. From this cloud came the voice that had been heard by Jesus at his baptism—"This is my Beloved Son." But now it was addressed not to Jesus, but to his disciples, and hence the added words, "hear him." The three apostles fell on their faces in the excitement of their fear, when the touch of Jesus and his words "Arise and fear not" reassured them. They were alone with him. The face of nature appeared as before. It was the mountain height, the quiet night, and the companionship of Jesus, that had taken the place of the glory, the cloud, the voice, and the prophets. The display of the divine testimony to their Master which they had now beheld was the crowning scene and teaching of the retirement within the wild district of Cæsarea Philippi. The three favored apostles were to keep this revelation to themselves until Jesus should arise from the dead. This was his injunction, whose terms perplexed them. They could not yet understand the allusion to a resurrection. They were also puzzled with regard to the teachings of the scribes, based on a literal interpretation of the words of Malachi, that Elijah was to return before the Messiah appeared. The appearance of Elijah on the mount had suggested the train of thought. The glory they had witnessed certainly belonged to the Messiah and none else, but how could

Malachi's prophecy be fulfilled? Messiah had come, but Elijah had not, except just now, two years after Messiah's appearance, when he had appeared only to the chosen three. Jesus replied to their perplexity by showing that John the Baptist was the Elijah of Malachi,* and added that he had been his forerunner not only in the proclamation of the heavenly kingdom, but in suffering and dying for that kingdom's sake.

On the morning after the transfiguration, Jesus and his three disciples are descending the flank of Hermon. At the foot of the mountain they find the other nine apostles surrounded by a crowd, who, under the leading of some scribes, were disputing with them. When the multitude beheld Jesus they were struck with astonishment, some of the effects of the heavenly glory being probably visible in his face, as had been the case with Moses under similar circumstances.† Running to him, they saluted him with reverence, and on his asking the cause of their disputation with the apostles, one of their number, kneeling before him, besought him to look mercifully upon his only son who was a grievous lunatic, often falling into the fire and the water, and who was subject to the attacks of an evil spirit that had made him dumb, under whose influences he foamed at the mouth, gnashed his teeth, and became dry like a corpse. The petitioner added that he had brought

* The words of Jesus seem to denote that before each of his coming an Elijah prepares the way.

† Exod. xxxiv. 29, 30.

the boy to the disciples of Jesus, but in vain. They could not cure him. In sorrow and rebuke the Master exclaimed at the want of faith, and the distorted religion which the failure to cure the lad and the disputation which had ensued indicated as prevailing in the whole generation of God's privileged people of that day. Low views and motives were actuating the minds of the multitude and the apostles also. They did not rise to the dignity and self-denying grandeur of the Kingdom of God. With this Jesus called for the sufferer, who was immediately brought. The evil spirit made one of his violent assaults upon the poor lad in the Saviour's presence. The wretched creature rolled on the ground foaming. Jesus asks the father how long his son had been thus afflicted. The question gives the father a new opportunity for petition. He tells Jesus that his son had been subject to these distressing attacks from his early boyhood ; he refers to the terrible scenes through which he had passed under the epileptic influences, and then in weak faith that was almost desperation, he cries : "If thou art able to do anything, have compassion and help us." The reply of Jesus is to encourage the little spark of trust : "If thou art able to believe, all things are possible to him that believeth." The father caught at the words, was raised up by them, and exclaimed through his tears : "Lord, I believe—help thou mine unbelief." Then followed the last efforts of the evil spirit, the lad lying as if dead, and the out-

stretched hand of Jesus lifting him up to activity and health again.

When at their next resting-place, in the retirement of a house, the apostles anxiously inquired of him the cause of their inability to cast out the demon. They had cast out many demons when on their special tour* among the Galilean towns. Why should this power now leave them?



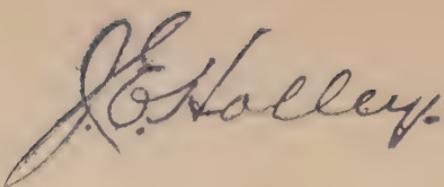
PANEAS—THE SOURCE OF THE JORDAN.

The reply of Jesus shows that then they went in fresh faith, relying on his words of promise. Now they had relied on themselves. Their faith in him had evaporated. ‘If ye have faith as a seed of mustard, ye will say to this mountain, ‘Remove hence to yonder place,’ and it will remove, and nothing will be impossible to you.’ A per-

* Mark, vi. 13.

fect reliance on the Lord's power was the requisite they lacked, and that reliance was the attribute of an earnest character, which found its natural outflow in profound exercises of divine communion. This is what I understand by the words—"This kind goeth not forth but by prayer and fasting." This kind of demon was of the most malignant sort, and a serene and triumphant faith was necessary to expel such. There are gradations in demoniacal character, and there are on the other hand gradations in a godly faith. We are too apt to ignore the influence of the former in human diseases, and the influence of the latter in their cure.

This ends the record of this episode of our Saviour's life in the quiet district of Cæsarea Philippi. He had gone there to prolong his absence from Herod's jurisdiction, and to prepare his apostles by higher teachings for a higher career. He had taken Simon's confession as the text of his instruction, and his teachings had culminated on the mount of transfiguration, where the heavenly glory had dwarfed the sufferings of earth into insignificance. Implicit reliance in the Son of God had been shown to be the key to spiritual progress and spiritual power. We may suppose Jesus spending the month of August in this isolated region, from which he returns for a few days' sojourn in Galilee, and then follows his departure to attend the Feast of Tabernacles at Jerusalem.

A handwritten signature in cursive script, appearing to read "J. C. Holley".

CHAPTER XVII.

THE LAST DAYS IN GALILEE.

WE have seen how both Herod's interest in Jesus and the plottings of the Pharisees had rendered his abode in Galilee insecure. With the exception of a few days' absence at a Passover* in Jerusalem and the prudent withdrawal into Phœnicia also for a few days, Jesus had for nearly two years healed and preached in Galilee and Decapolis, using the full measure of his time and strength in settling the foundations of the heavenly kingdom. But now the elements of opposition were rapidly gaining and concentrating. The work in Galilee is accomplished, and Jesus must leave that beautiful and favorite district, to meet his death in Jerusalem. The minds of his disciples had been called to this immediate future during their brief retirement in the region of Cæsarea Philippi, and now on their return he repeats the prophecy which they were so slow to receive. All they could understand of this thrice uttered prediction† (for they could not believe that he would actually die) was that woes were

* That Passover in which he healed the cripple at Bethesda.

† Twice by Jesus and once by Moses and Elias. Luke, ix. 22, 31, 44.

before them, and at this prospect their hearts were saddened. During this last sojourn in Galilee Jesus avoided as far as possible the public gaze, and seems to have confined himself almost wholly to the company of his apostles and his immediate relatives. His absence in Phœnicia, Decapolis, and the regions of Cæsarea Philippi had weaned off the Galilean crowds who had been wont to follow him, and he could now by carefulness avoid the production of popular excitement, spending the last days in his Galilean home in quietness and meditation. He knew they were his last days there. He knew that the cross was close before him. That lovely lake and the green hill-sides of Zebulon were very dear to him. A long boyhood and early manhood had been spent quietly among their beauties, and now two years of crowded energy had been added. He looked back through these later scenes of excitement to the days of tranquillity, when an unknown carpenter, he had passed his solitary hours of thought and prayer on the height behind Nazareth, before the Fore-runner's voice had called him to his manifestation and his ministry. And if a sigh accompanied this retrospection, it was quickly succeeded by the contemplation of the joy set before him, in view of which the cross was endurable and the shame despised.

Three scenes are given us in this passage of our Saviour's life at Capernaum his home. The first is this. The collectors of the half-shekel tax had come to Peter

and asked if Jesus would pay it. This tax was (according to Josephus) an annual tax for the temple-service, although it seems originally to have been designed as a single offering of every Israelite at twenty years of age.* It was not a compulsory tax under the Roman law, but was probably in Galilee, when Herod reigned, a universal habit, supported so strongly by public opinion, that a Jew who refused to pay it was considered as an apostate. The collectors of the tax seem to have anticipated a refusal on Jesus' part, regarding him, by reason of his opposition to the scribes, as an enemy to the law of Moses. After Simon had assured the collectors that Jesus would pay



STATER.—TRIBUTE MONEY.

the half-shekel, and had entered the house where Jesus was, the Master showed him that he as the Son of God was strictly

without the range of taxation for God's temple, that, as the kings of the earth never tax their own sons, but those out of their family, so the half-shekel was a mark of original alienation, that it was the tribute or ransom-money paid to God by those who were under condemnation,† and that hence God's own Son was not subject to it. He further showed that the believer in God's Son was

* See Exodus, xxx. 13, and xxxviii. 26. It seems to have been neglected, and Joash renewed it. 2 Kings, xii. 4, and 2 Chronicles, xxiv. 6, 9.

† See Exodus, xxx. 13.

by this union of faith brought into the same immunity. In the Old Testament dispensation, the people of Israel generally represented by the half-shekel tax that they were by nature foreigners to God. Only the Levites, as exempt, represented those who had been brought nigh to God, who had entered this family. But now, in the new dispensation, it was fitting that this mark of the original alienation should be removed, and that all who rejoiced in the adoption of sons should have nothing imposed on them to mar their sense of full deliverance in Christ. But while this was theoretically and really the true immunity of Christ and his people, yet, lest a refusal to pay might so affect the public mind (that was strongly influenced by the acts and words of Jesus) as to lead it to think light of God's ordinance, the power to discriminate not being yet developed in the inchoate church, Jesus deemed it expedient to pay the tax, confirming his words, however, by procuring the stater or shekel necessary for himself and Simon in a miraculous way from a fish's mouth. Simon was the only witness of the miracle, which was probably wrought to impress upon him personally, as chief of the apostles, the great truth Jesus had just uttered concerning the relation of the old to the new dispensation.

The second scene in this last Galilean portion of our Saviour's life is, like the first, private. Our Saviour and his apostles are in the house. The twelve, while on the

road with him from the north Jordan, had been discussing the question of superiority of rank in the coming Kingdom of Heaven. Jesus had perceived their busy talk among each other, and knew its cause. To this he now referred, when resting in the house at Capernaum. He asks the cause of the controversy, but shame keeps them silent. At length, however, they confess the subject of their consideration ; whereupon he took a child and placed it by



PANEAS, THE CASTLE.

his side in the midst of them, and as he affectionately put his arms around the little one, he said : " Verily I say unto you, unless ye turn from your pride and become as little children, ye shall not enter the Kingdom of Heaven. Whoever humbles himself as this little child, he is the superior in the Kingdom of Heaven ; and whoever receives one such little child for my name's sake, receives me. And whoever receives me, receives also Him that sent

me. For he who is the inferior among you all shall be mighty."

Here John interposed with a statement of an incident from which, perhaps, the discussion regarding superiority had arisen. He told Jesus that they had seen a man casting out demons in his name, and they had forbidden him, because he did not accompany them in their constant association with Jesus. John probably states this as a justification. Surely (he thinks) such a man as this whom they had forbidden could not be an object of regard to Jesus, and hold equal rank with them in the heavenly kingdom. Even if the apostles were to be equals to one another, they were to be superior to this outside man. Jesus rebukes the apostles for their conduct. "Do not forbid that man from casting out demons in my name. For there is no one who will work a miracle in my name and will be able readily to speak evil of me ; and any one who uses the materials of the heavenly kingdom without antagonism toward it, is really helping its cause. A man who gives you a cup of water because you belong to the Messiah, is a helper of the cause and shall be rewarded. But on the other hand, whoever leads away the least of believers from me, would have been better off with a millstone around his neck at the bottom of the sea. Woe to the world from these seductions !* For they must come,

* Lit. Scandals, or stumbling-blocks, over which a follower of Christ stumbles into sin and rebellion.

with human nature what it is ; but woe to those by whom they come ! If that which is dearest to thee leads thee away from me, use the most extreme measures of safety. Cut off the hand or foot, or pluck out the eye, if either of these are the cause of seducing thee from thy allegiance to me. It is better to enter maimed into the Kingdom of Heaven than without these acts of self-denial, to be cast into the Gehenna-destruction of fire, where the worm dies not and the fire is not quenched.* For there is *another* fire of self-denial (like the cutting off of hand and foot) by which a believer is furnished with the salt of covenant truth, with which every sacrifice of word or act which he offers to God is salted. Now it is a sad thing for this salt of truth to lose its saltiness and become a dead formula. Keep this salt in your hearts and let it prevent all strife among you. See that ye despise not one of my disciples,† for I say to you that their guardian angels are continually looking on the countenance of my Father in heaven. Remember it is not earthly greatness that has any value in my eye. I came to save what was lost, and where man humbly feels his lost condition there the angels are interested. The interest that a shepherd feels for a lost sheep is an illustration of what God feels for one of these humble disciples. He will not have one of them destroyed. I have spoken to you of the need of gentleness toward all, which prefers

* Isa. lxvi. 24.

† "These little ones," who, like the child, are humble and obscure. Matt. xviii. 10.

all in honor. You need not suppose that this will expose you or the church to ruin, that the rough and wicked will take advantage of your mildness and self-abnegation and harm you. If thy brother sin against thee go and rebuke him privately. If he refuse to notice thy complaint, take two or three others, according to the Mosaic law,* to seek with them to bring him to a right mind, and if he still refuse, tell the matter to the whole assembly or congregation of believers, and if he refuse the advice of the assembly also, consider him just in the same light as the Gentile and publican are considered by the Jewish nation, and trouble thyself no more about him. Whatever ye in this way bind and loose will have heaven's ratification, and ye will have heaven's defence. Ye will thus act as my representatives.† Even two of you agreed on anything to ask from my Heavenly Father shall receive it, for wherever even two or three are assembled in my name, I am there in the midst of them to secure their petitions from my Father."

As Jesus in this way exhibited the life of love and forbearance to be the true Christian life promotive of the cause of truth, Simon, with the Jewish legalism and casuistry‡ still clinging to him, put the question "How often, Lord, shall I forgive my erring brother; seven

* Deut. xix. 15.

† The binding and loosing here, as in Matt. xvi. 19, refers, I take it, to a true representation of Jesus, not official, but spiritual.

‡ A casuistry probably founded on Prov. xxiv. 16, and Lev. xxvi. 18-28.

times?" Jesus answers his specific number by another specific number, whose magnitude shows that no specific number could be used in spiritual things. "No, not seven times, but seventy times seven."* It is the spirit of forgiveness, not the number of times in which an outward act of forgiveness is performed, that God regards. The Kingdom of Heaven is founded on God's forgiving mercy, and its subjects should imitate God in this divine characteristic.

The unforgiving disciple is like a king's minister, who, in debt to his royal master for an enormous sum, when ordered to be sold into slavery, seeks and obtains forgiveness, and who then, with stern and unrelenting hand, seizes his fellow, who owes him a trifle, and casts him into a dungeon. Such a one the monarch would rightfully hold responsible for the whole of the old debt, and put him in the hands of the officers of the law till he should pay it. Just so would God at last punish the man whose life upon earth was on God's side a respite from deserved punishment, but on man's side a course of selfish revenge. Jesus by these instructions showed the divine nature of forgiveness, and that the divine forgiveness was to be the model for us. That forgiveness was offered to man through his whole earthly life. His continuance during that life was its token, for it was a delay of the execution of condemnation. That forgiveness, therefore, so far as

* Comp. Gen. iv. 24.

God was concerned, was really man's, whether he accepted it or not. An unforgiving man did not accept the forgiveness of God, for the acceptance of God's forgiveness and the reception of the forgiving spirit are contemporaneous. The condemnation would at length fall on such.

Such was the teaching of Jesus, which received its occasion from the carnal self-seeking of his apostles—their strife for position in the heavenly kingdom—as they in their low theories pictured that kingdom. The little child's freedom from ambition, and the little child's speedy forgetfulness of injuries, and the little child's humble sense of dependence are put before them, as they see the little one in the Master's arms.

The third scene in these few last Galilean days of Jesus is of a different nature from the former two. His spiritual family—the twelve apostles—contained only one unbeliever; but his family according to the flesh were nearly all unbelievers. The Nazarene hostility was seen in them. They come to Jesus at Capernaum and taunt him with cowardice. They had noted his absence from the last Passover, and as the Feast of Tabernacles was now at hand, they bid him go to Jerusalem and show himself to the authorities there, whom they ironically style his disciples. They assure him, in their sarcasm, that a man hidden away in Galilee could never establish a religion for the nation. Jesus uses but few words in reply to these insults from those who should have honored him the most.

"My time to appear publicly at Jerusalem is not yet; any time is *your* time. The world cannot hate you, and therefore you need not make persecution an element in your plans; but me the world hates, because I testify against its iniquity; and hence, not as a coward hiding from danger, but as a prudent man, having a certain work to accomplish before I suffer, I am postponing my departure to this feast. You can go now—I shall follow at the due time."

It was, probably, the design of Jesus to prevent any anticipation of his arrival on the part of the Jews of Jerusalem, so that they should be able to perfect no plot against him. There was a work for him to do in Judea before his ministry should be accomplished, and it required great care to avoid the ultimate issue of the Jewish malignity for any length of time.

After his relatives and the Galileans generally had started for Jerusalem, Jesus with his disciples took their departure, a company by themselves. In passing through Samaria, those whom he had sent before him to prepare a lodging-place in a Samaritan village, were refused by the villagers, on the score of their being Jews on their way to a feast at Jerusalem. The sons of Zebedee, James and John (who were probably there rebuffed messengers), in high indignation asked if they could not imitate Elijah's action with Ahaziah's captains,* and call fire down from heaven to destroy these villagers. They did not see that

* 2 Kings, i. 10-12.

Elijah's representative character they were using as a support for the private revenge of injured pride. Jesus directed them to another village, while administering his rebuke: "Ye know not of what spirit ye are. For the Son of Man did not come to destroy, but to save men's lives."

At another stage of their journey through Samaria, they saw ten lepers standing off from the path by reason of



RUINED CHURCH. SAMARIA

their terrible defilement, who began to cry out as they approached: "Jesus, Master, pity us." The poor creatures recognized Jesus from afar. The poor and suffering throughout the land had become acquainted with his person. Jesus immediately responds to their cry of humility and faith by bidding them to go directly to the priests at Jerusalem, according to the law for those who were cured

of leprosy.* The trial proves their faith. They do not wait to be healed, but hurry toward Jerusalem. There were ten glad hearts made more glad on the way, as every symptom of the fearful disease disappeared. Only one, however, of the ten, and he a Samaritan (one of those whom the Jews despised, and one of whose villages James and John had just desired to destroy), came back to Jesus in his overflowing gratitude with praise to God, and falling on his face before his feet, showed his profound agitation. A special blessing fell from the Master's lips upon this exceptional case. The spirit of praise and thankfulness showed a higher faith than the spirit of prayer, which all the ten had possessed. Here ends the record of our Saviour's life in the northern sections of Palestine. Henceforward till his death he will be seen only in Judea and the lower valley of the Jordan. It is two years and a half since his baptism. In six months more he will be crucified.

* Lev. xiv. 2, etc.

CHAPTER XVIII.

THE FEAST OF TABERNACLES.

FROM very early times the city built on Zion has been a consecrated spot of earth. Two thousand years before the birth of Jesus we see the mysterious Melchizedek coming forth from its walls to bless Abraham. His sacerdotal benediction upon the distinguished patriarch exhibits to us something of the sanctity of the city of which he was both king and priest. The argument of the writer of the Epistle to the Hebrews emphasizes the sacred character of the man and the place.* It is possible that from the first habitancy of this region, a protecting Providence guarded the spot which was to witness the great reconciliation between a pardoning heaven and a sinful earth, and bestowed upon this highland city the appropriate name of Salem† (Peace).

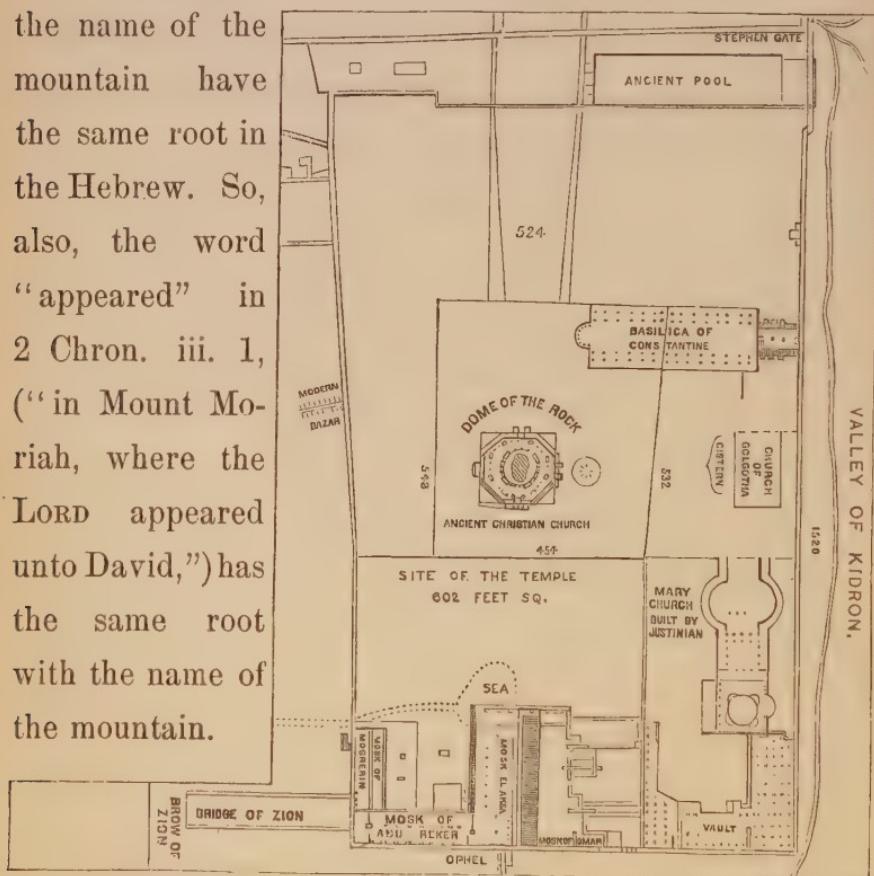
When the great type of the Messianic sacrifice was to be added to the Abrahamic promise, this same spot witnessed the son of Abraham bound and laid upon the altar.‡ The very name of Moriah given to a part of

* Hebrews, vii. 1-16.

† Gen. xiv. 18; Ps. lxxvi. 2; Cf. Josh. x. 1. How Salem became Jeru-Salem is not known, nor is the meaning of the prefix ascertained.

‡ Cf. Gen. xxii. 2, and 2 Chron. iii. 1. The fact that a city was here does not disturb this identification. The city was on Zion, and Moriah, then higher than now, would have been sufficiently distant.

Jerusalem's site indicates the *providing care* of God to stay human sorrow, and is so regarded in the two narratives touching Abraham and Solomon.* "God will provide himself a lamb for a burnt-offering," are the words of deep prophetic significance used by Abraham on this mount of *providing*, in which the verb used by Abraham and the name of the mountain have the same root in the Hebrew. So, also, the word "appeared" in 2 Chron. iii. 1, ("in Mount Moriah, where the LORD appeared unto David,") has the same root with the name of the mountain.



When Joshua entered the land of Canaan the king of Jerusalem led a combined attack of the principal southern

* The play upon the words cannot be seen in the English version in Gen. xxii. 2, 14, and 2 Chron. iii. 1.

princes against the Israelites, and was utterly defeated at the memorable battle of Gibeon. But although he was slain, his strong city was not taken, and when, after Joshua's death, the tribes of Judah and Simeon made the first movement to complete the conquest, they only succeeded in capturing the lower city, the upper city on Mount Zion proving to them impregnable. For four centuries the Jebusites, one of the Canaanitish tribes, held firm possession of this old stronghold, until the pertinacity of David, the number of his troops, and the valor of Joab, gained the height and made it the centre of the Israelitish ceremonial worship. From Araunah, its Jebusite king, who seems to have been allowed by his conqueror a peaceable settlement in the place, David afterward purchased the site where Solomon erected the temple.* From that day Jerusalem was the type of the Church of God as it was the seat of the typical exhibitions of the Coming Messiah. From David's day more than a thousand years had passed away. Great changes had occurred. The Babylonish, Persian, Græco-Syrian, and Roman tyrannies, had oppressed the chosen people and their chosen city; but still it remained in beauty and glory the joy of the Jewish heart, itself a god to their degraded minds.

The great event of its history was at hand. The long typic history was to end in the antitype. Jerusalem's work was to be accomplished and its life to be then

* 2 Sam. xxiv. 23.

extinguished. The old site should remain, and upon it should cluster the houses of a Roman and Saracen town ; but the old Jewish Jerusalem was to be blotted out forever.

While the Jewish history of Jerusalem had been a constant witness of God's grace, it had also been a constant exhibition of man's perverseness. The sins of the people had been rolling up for centuries,* and the very proximity of the divine shrine seemed to give an additional intensity to the selfish pride of the people, as it made that pride the more culpable and odious. Under the various external oppressions of the surrounding empires, this conceit and arrogance grew, just as Pharaoh's obstinacy increased under the plagues that should have dissipated it. A small and feeble people, they were perpetually talking great things—not of their God, but of themselves—and, by their hard-headedness and violence, succeeded in disgusting the best-disposed of other nations and bringing reproach upon the name of the holy religion they professed. The very centre of this late and unworthy type of Judaism was, of course, the Holy City. Here the spiritual religion, which Moses had taught from the Sinai inspirations, whose typical ritual only had significance as it led the thought and worship to the spiritual realities,† had become frozen into formalism ; priests, scribes, and Pharisees moved

* See our Saviour's language in Luke, xi. 49, and Matt. xxiii. 34-37.

† See Deut. vi. 5, x. 12, xxx. 6; and Gal. iii. 24.

before the people in pompous hypocrisy, and the people became their dupes and ready servants. Neither the independence nor the simplicity of Galilee could be found in the streets of Jerusalem, and if there was any piety there, it deserved more praise, for it grew in a more barren soil and in a more forbidding atmosphere.

To this depraved city, where pride and formality were attended, as always, by misery and crime, Jesus came under the divine impulse of his sublime purpose. The Lamb of God was approaching the altar. The Prophet had spoken—the Priest was now to offer the sacrifice—and after that the King should ascend his throne, and the heavenly kingdom, which the prophet announced, should be established. From the ruins of the Jewish system should arise the new growth, as from the seed that dies comes forth the fresh stalk. This growth should be the Church of Christ, the spiritual Zion, the Messianic kingdom, of which the Jewish polity had been the adumbration, and the old patriarchal dispensation had been a still fainter shadow.

Jesus of Nazareth, as he approached Jerusalem, was doubtless sustained in his view of the cross by these glorious prospects beyond. The joy was set before him. He knew the prophets. He understood his own position. If a world's sin was on his shoulders, a world's regeneration and glory were there too. The sight of Jerusalem was painful ; the degradation of the people, the utter per-

version of the national mind and heart, the neglect or mutilation of the divine oracles could only elicit the sigh from that pure breast ; but the sight by faith of the New Jerusalem was an antidote to the pain ; and in its purity and peace, its truth and trust, its beauty and bliss he saw of the travail of his soul and was satisfied. How unconscious was the world of the impending moment ! The earthquake that swallows up the population of a city is all unthought of the hour before, and yet the wheels of nature have been preparing it for ages. So God works. The great event of deepest interest to the race of man was in preparation through and by all the revolutions of human history, and more especially through and by all the vicissitudes of Israel's fifteen centuries, and yet here and there a Simeon was all that expected "the light of the Gentiles and the glory of Israel." The Jewish race had wholly misconceived the meaning of type and prophecy, and hence the Messianic expectation was not calculated to rest for a moment upon the Galilean teacher, whose religion had broken through all Jewish barriers and embraced the whole race of man in its spirit and instructions. He came now to Jerusalem, known only to be hated by the custodians of law and temple. Personal pride, national exclusiveness, religious bigotry, and metropolitan superciliousness were all allied with political power in organized opposition to one who had, in spite of his mean birth and rural surroundings, upheaved the whole

mind of Galilee and set half the nation to independent thinking and to distrust of the prescribed authorities in things divine. A *Judas* of Galilee might be welcomed, who brought only a crown for Pharisaic pride ; but a *Jesus* of Galilee who, when he came to his own cross, brought the cross for the arrogance of the lords of Jerusalem, could only be met by the venom of malignity and the vengeful thirst for his blood.

The Feast of Tabernacles, though not as important in its essential character as the Feast of the Passover, was yet, owing to its high jubilant character, the most popular of the annual festivals. It commemorated the passage of the Israelites through the desert, and was also a time of general thanksgiving for the harvest, and hence was called the Feast of Ingathering. It occupied eight days in the autumn, when the land was in its full glory under a gentle sky. During these days the people dwelt in booths formed from tree-boughs, with which in Jerusalem the courts and gardens, the temple area, the streets, and even the house-roofs were adorned—improvised houses, suggestive of the tent-life of the fathers. Sacrifices were far more numerous than on any other solemnity, and, if it were a Sabbatical year, the law was read in the hearing of the people. The rich and the poor were brought together by the peculiar character and customs of this feast, and this fact added to the general hilarity of the occasion.

Jerusalem afforded such a scene when Jesus and his

twelve apostles entered it. There had been much talk about him among the crowds in the city, and most opposite views entertained regarding his honesty ; some maintaining that he was an upright man and meant well, and others accusing him of a course of deceit for selfish purposes. Yet all this conversation and discussion was in subdued tones and in retired groups. There was such an awe of



SHEPHERD'S BOOTH.

the priests and rulers, whose hatred and determination against Jesus were well known, that the people were afraid to be marked out to those in authority as taking any interest in his character, and hence restrained the free expression of their eager curiosity to see the wonderful Nazarene.

On the fourth day of the feast their curiosity was gratified. There in the grand court of the temple stood Jesus

of Galilee teaching, while a multitude of sneering, and yet astonished, Jews stood around him. Their astonishment arose at the wonderful facility, force, and beauty of the Galilean carpenter's speech. Such fluency and philosophy belonged only to minds that had been long and carefully trained in the schools. But here a peasant stood forth in the precincts of the temple, and among the dignitaries of the nation spoke with an ease and eloquence unrivalled. Whence was this? The query passed among the crowd. Jesus met it with a reference to his Father and the law of Moses; from the former came his teaching, from the latter his testimony, but the Jews slighted both God and Moses. "My teaching is not mine, but His who sent me. If any one wishes to do His will, he shall know concerning my teaching, whether it be out of God, or I speak from myself. He that speaketh from himself seeketh his own glory, but he that seeketh the glory of him who sent him, he is true, and there is no wrong in him. Has not Moses given you the law? and no one of you doeth the law. Why do ye seek to kill *me* as a transgressor of the law?" With insolent equivocation the bystanders exclaim, "Thou hast a devil, who seeketh to kill thee." Jesus unveils their motives and purposes. He shows them how their anger and malice had been kindling ever since, eighteen months before, he had healed the Bethesda cripple upon the Sabbath-day. He had now come back to them to receive the brunt of their malignity. "One

work I wrought—only one—when I was here at Jerusalem at the Passover before the last, and ye are all amazed at my hardihood in thus, as you suppose, breaking the law of the Sabbath. Moses has ratified and enjoined (as God's agent) the rite of circumcision (which has a reference to certain promised and partial benefits), and ye do not hesitate to perform this rite on the Sabbath. Then why are ye angry with me that I made a man sound and healthy in body and soul on the Sabbath? Do not judge so superficially, but regard the deep foundations of truth."

Many of the Jerusalemites were satisfied to reject the teacher whose words were so powerful, because neither had the established rulers of the people accepted him as the Messiah, nor had Jesus come in the sudden and mysterious way in which they expected the Redeemer of Israel. This latter view, which largely prevailed, led the Saviour to point his prejudiced hearers to the essential character of his ministry as manifesting the Father, which manifestation needed no sudden and mysterious coming.

"Yes, me ye know, and ye know my origin. But there is something behind my earthly life. I have not come from myself, or in the mere action of my manhood ; but he who sent me is the true God, whom ye do not know. I know him, for I am from his side, and he sent me." This familiar manner of representing his relation to God exasperated the Jews and, had not some difficulties appeared in the way, they would have laid violent hands upon him.

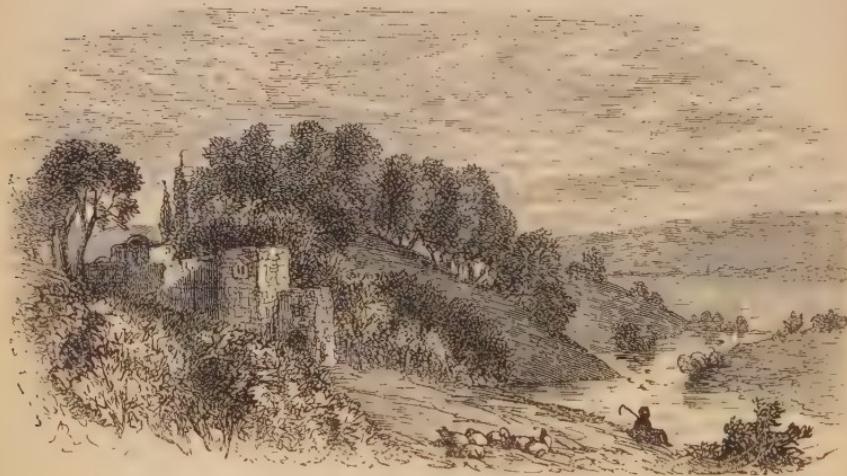
One obstacle to their desire was the effect that the presence and speech of Jesus had had upon many, who compared his words with his miraculous works and were convicted of his Messiahship. The Pharisees, on learning this state of things, obtained a corps of the temple police from the chief-priests who were sent to watch their opportunity and seize Jesus. Before Jesus left the temple area to avoid this seizure, he exclaimed : “A little while longer I am with you, then I go to him who sent me. Ye shall seek me and shall not find me, and where I am, ye are not able to come.” As Jesus disappeared with these words, the Jews were left wondering whether he intended to go to Gentile lands and teach the Gentiles. Jesus had now renewed his high Messianic claims in the sacred precincts of the temple, proclaiming there, as twice before* on the same spot, not only his mission from God, but his union with God. This Sonship had pre-existed (“I am from his side”), and when the Jews saw only Jesus of Nazareth, they did not and could not see the Messiah, the Son of God.

For four days he concealed himself from the multitude, while the temple-officers were searching the city to secure his person. It was for Jesus now, by wise precaution, so to appear as to make most effective his testimony, while he avoided the violence that would have prematurely terminated his career. He did not fly from the

* John, ii. 16, and v. 17.

city. He had a duty there, and a courage that was commensurate with his holy ambition marked every movement of his life to the last agony upon the cross.

The eighth and last day of the Feast of Tabernacles not only was marked, like the first, by a holy convocation, but was counted as the greatest day of the feast, because, while on the other days sacrifices were offered for all the nations of the world, on this day only one bullock was



AIN MELLAHAH.

offered, and that for Israel. Moreover, as on the other days, so on this last day of the feast, they filled a golden vase with water from the pool of Siloam* (with allusion to Is. xii. 3), and after carrying it in jubilant procession to the altar, poured out the water to the Lord, according to a tradition that God at this feast decreed and determined

* It may be that they filled the vase only on the first day of the feast, and poured out from it a portion each day. The exact custom is not clear.

on the rains that should fall the following year. The Talmud has the sentence : “The holy blessed God saith, ‘Offer ye waters before me on the Feast of Tabernacles, that the rains of the year may be blessed to you.’” Besides this primal reference of the act, they regarded the outpouring of the water as signifying the outpouring of the Holy Spirit.

It was on this last day of the feast that Jesus emerged from his concealment and again appeared in the temple-court among the rejoicing crowd. Taking a conspicuous position, probably upon some balustrade or pedestal, he cried out to the multitude (perhaps at the very moment of the outpouring) : “If any man thirst, let him come to me and drink. He that believeth in me, in accordance with the testimony of the Scripture, rivers out of his belly shall flow of living water.” This enigmatical utterance was made with a manner and unction that convinced many present of his prophetic and Messianic character, while others had the ready objection of his (supposed) Galilean birth with which to repress their convictions in the service of their pride. The words of Jesus might be explained in this way : “Ye pour out this water in hopes that God will furnish you with water for your soil and His Spirit for yourselves. If you come to me, you will find all temporal and spiritual blessings in me ; and more than that, the believer in me shall himself, like that vase, be himself an outpourer of life and refreshing to others.” An effort

to seize Jesus at this time proved abortive, by reason of the divided sentiment of the people. The temple-police, who had been especially commissioned to arrest him, confessed to the chief-priests who had sent them, and to the Pharisees who had suggested the act, that they felt the speech of Jesus to be more than human ; the only reply to which was a sneer at the common people, and a notice of the superior views of the rulers and Pharisees ; *they* had not believed in the Galilean. This brought out a contradiction in a half-way defence of Jesus from Nicodemus, who was one of the Sanhedrim, and who three years before had been convinced of his Messiahship : “ Does our law judge the man unless it hear from him first, and know what his acts are ? ” Timidity prevented him from saying more, while even this mild expostulation brought on him the contemptuous response from his brethren : “ What ! art thou, too, out of Galilee ? Search and note that no prophet has arisen out of Galilee.”*

The multitude separated at the close of the excitement which the words of Jesus had created, the last day of the feast having now ended with the sunset. While the inhabitants of Jerusalem and the many temporary sojourners there sought their lodgings for repose,† Jesus, partly, perhaps, from precaution, and partly from a desire for quiet meditation and prayer, crossed the ravine of the

* The rulers in their contempt overlook the fact that Jonah was a Galilean.

† This night they did not rest in booths, as on the seven previous nights.

Kedron and found a retreat for the night on the side of the Mount of Olives. Though so near the great city, the precipitous west bank of the Kedron acted as a guard to the mountain, preventing the overflow of the population, and rendering it always a convenient spot for a complete retirement, the thick olive-groves aiding this object. No other side of the city presented these advantages. At the south, the valley was too broad and the distance too far to the southern cliffs; at the west, the valley opened up into the plateau where the "upper pool" lay, to which easy access was had from the western gate or gates. At the north, the outer country was comparatively level with the city's streets. But here, on the eastern side, the Kedron valley formed a deep, narrow gutter—a stay to the ordinary saunterer, but an attraction to one seeking a near solitude. From this time to the very eve of the crucifixion, the Mount of Olives became the favorite and frequent resort of him whose divine character and mission found scarce a single sympathizing heart within the walls of the city.

CHAPTER XIX.

FROM THE FEAST OF TABERNACLES TO THE FEAST OF THE DEDICATION.

THE period between the Feast of Tabernacles and the Passover (six months) was spent by Jesus in bringing his instructions and life to bear upon the people of Jerusalem and Judea in spite of their opposition. He was forced often to quit the city in order to avoid outbursts of violence, and even was obliged to pass over the borders of the country and find safety in the dominions of Herod Antipas. Of these six months the evangelists give us a few teachings, becoming more connected and detailed in their narratives when they reach the very week of the crucifixion. With regard to the chronology of this period it is impossible to be exact, nor is it a matter of importance in what special order all the details of our Lord's instructions were given. Luke and John furnish us with the most information concerning this portion of the life of Jesus, presenting us with his teachings, while the other evangelists almost entirely confine their account to the historical events.

Early in the morning that followed the Feast of Tabernacles, Jesus again appeared in the temple-court and had a new opportunity of instructing a large crowd. It was

a Sabbath-day. The event of the day before had made the rulers cautious. They saw that the imposing influence of Jesus might prove a formidable obstacle to any act of attempted violence on their part, and were therefore now ready to undermine that influence as a step toward consummating their scheme. If they could bring him to resist some received opinion of the people, to overset some deeply-seated prejudice, to offend their orthodoxy, and so alienate their regard, their point was gained. Accordingly they brought to him an adulteress,* who, according to the law of Moses, should be stoned, and asked his view of the case. If he had urged the strictness of the Mosaic law, it is probable that the people would have been repelled from him, as the traditions of the elders had greatly modified the law in this as in other matters, and the crime was so common as to excite no public opinion against it. Moreover, the



FIGURE—MARY OF MAGDALA.

* She must have been unmarried, but betrothed, as only for such the law prescribed stoning. Deut. xxii. 21.

Roman question would enter in, as the Mosaic law ordered a death penalty, but the Roman rule took away the right of inflicting that penalty from the Jews. Jesus refused to reply immediately to their question, but bent forward and wrote with his finger on the ground, making the incident more marked and his final reply the more solemn by this delay. When they pressed their question, he at last looked up and said : “ Let the sinless one among you first cast the stone upon her ; ” he then resumed his writing upon the ground. Conscience-smitten, the rulers slipt out of his presence, the older Pharisees setting the example. Jesus had appealed to a principle established in their own tradition that there should be no punishment of the adulteress if the husband were an adulterer, and righteously extending the principle to the accusers, had confounded the rulers without justifying the guilty woman. “ Go, and sin no more,” were his words to her, from which she could gather comfort and hope, but no license.

On another occasion Jesus was able without violent interruption to teach the people in the Treasury building, which was in the outer court of the temple, the court of the women. In the course of this address he used the words, “ I am the light of the world. He that followeth me shall not walk in the darkness, but shall have the light of life.” This the Pharisees considered a gross assumption, and accused him of imposture, having no foundation for his pretensions but his own words. To

this Jesus made answer, *first*, that sometimes a man's own testimony concerning himself was the best and only testimony procurable, if the place of his origin and destination was only known to himself. Their judgment that his testimony was false, was an act of hatred and hostility. His judgment of no man was of this kind, but whatever judgment he uttered was a true and divine decision, as the Father was with him in every utterance. *Secondly*, the testimony of the Father was his, so that he was not alone in testifying of himself. Hereupon they asked him where the Father was ; to which Jesus replied, that they did not recognize him as the Messiah, and hence could not recognize the Father.

At another time Jesus used the expression, "I am going, and ye shall seek me, and in your sins ye shall die. Where I am going ye cannot come." This provoked the sarcasm from the bystanding Jews : "Is he about to commit suicide?" Jesus responded, "Ye are of those below, I am of those above ; ye are of this world, I am not of this world. So I said to you, that ye shall die in your sins ; for if ye will not believe that I am,* ye shall die in your sins."† "Who art thou?" they interrupted. "Exactly what I speak to you," was his reply, referring to himself as the *Word* of God. He then continued : "I have

* He uses the name of God, "I AM." His hearers do not understand him.

† Our Saviour always insisted on his heavenly origin and mission as abundantly proved in Scripture and miracles, and blamed the Jews for their refusal to accept the message of a heavenly messenger. Cf. chap. iii. 12, 13.

much about you to speak and to judge ; it is not that I wish you to depend simply on a man's declaration concerning himself, but he that sent me is true, and what I hear from him I say to the world. When ye shall have lifted up the Son of Man, then ye shall know that I am,* and from myself ‡ do nothing, but as the Father has taught me, these things I speak, and he that sent me is with me. The Father has not left me alone, because I do always what he pleases.” This calm and lofty assertion of divine authority in connection with his wonderful career, brought conviction into many minds then present, although their affections were not yet (if ever) enlisted in the Redeemer of Israel. Perceiving the effect of his teaching, he exhorted them to continuance in his doctrine as permanent disciples, promising them the freedom that the truth only could confer. This affronted them, as it implied that Abraham's descendants could be otherwise than free. They could not consent to be considered slaves. Though under Roman domination, as before under Græco-Syrian, Persian, and Babylonian, they protest that they never lost their personal condition of freedom. Jesus, perceiving their false interpretation of his words, as if he had referred to their outward condition, corrected them, as he went on to explain his allusion to freedom and slavery. “ Verily, verily, I say to you, that every

* See note on p. 305.

† As a mere man.

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one who doeth sin, is the slave of sin. But the slave does not continue in the house permanently,* the son *does*. If, then, the son, who is the heir, free you, ye will be really free. I know ye are Abraham's seed, but ye are not his children in the higher sense, for ye are seeking to slay me because my word has no place in you, which proves your bondage to sin. You have another spiritual parentage than that of Abraham, and just as I speak what I have seen from my Father, so ye bring out in your lives what ye have seen from *your* father." As the bystanders interrupted him with the assertion that Abraham was their father, Jesus continued : "If ye were the children of Abraham, ye would do the works of Abraham ; but now ye are seeking to slay me, a man, who have spoken to you the truth which I heard from God ; this Abraham did not do. Ye are doing the works of *your* father." Aroused again by the emphasis, and perceiving the spiritual significance of the words of Jesus, the Jews exclaim : "We are not the children by fornication.† We have one Father, God." Jesus again continued : "If God were your Father, ye would love me, for I from God came forth, and am here as his representative, for I came not of myself, but he sent me. Why do ye not know my doctrine ? Because ye are not able to *hear* my discourse. You will not listen to the truth. For ye are from your

* The unbelieving Jews were in God's house (*i. e.*, the recognized church), but only temporarily as slaves.

† *i. e.*, idolaters. See Hosea, ii. 4.

father the devil, and the desires of your father ye wish to do. He was a manslayer from the first, and did not stand in the truth, for there is no truth in him. When he speaks his lie, he speaks out of his own resources, for he is a liar and the liar's father. But because I speak the truth, ye do not believe me. Who of you convicts me of sin? But if I speak truth, why do not ye, if ye are lovers of the truth, believe in me? He who is from God hears the words of God. Ye do not hear because ye are not of God." Here the Jews, in their resentment at his bold charges, interfered with epithets where argument was lacking. They called him a Samaritan,* and told him he was possessed by an evil spirit. To this Jesus, seizing the opportunity, replied: "I have not an evil spirit, but I honor my Father, while ye dishonor me. But I do not seek my glory—there is one who seeks it and judges. Verily, verily, I say to you, if any one keep my instruction, he shall never see death." Again the Jews interrupt him: "Now we have proof that thou hast an evil spirit. For Abraham died and so did the prophets, and yet thou sayest, 'If any one keep my instruction, he shall never taste death.' Art thou greater than our father Abraham? For *he* died, and so did the prophets. Pray, who dost thou make thyself to be?" Again Jesus repels the implied charge that he made himself anything, or was the only authority for his pretensions. "If I glorify myself, my

* An exceedingly bitter epithet with a Jew of that day.

glory is naught. It is my Father who glorifies me, whom ye call your God, and yet whom ye do not know ; but I *do* know him, and for me to assume a mock modesty and deny my knowledge of him, would be to imitate you in lying, for I *do* know him and keep his instruction. Abraham, your father, rejoiced in the hope of seeing my day, and he did see it, and was glad." Here the Jews interposed : "Thou art not yet fifty years old,* and hast thou seen Abraham?" "Yes," continued Jesus, "I verily say to you that before Abraham came into being, I am."† At this supposed blasphemy the madness of the Jews culminated, and the very men who had been convinced of his truth now seized the stones, that were lying near for the temple repairs, to stone him to death, when, by a quick and dexterous movement, Jesus escaped from the temple.

On his way from the temple, probably to his place of retirement on the Mount of Olives, he saw a man (perhaps a well-known beggar) who had been born blind, to whom he directed the attention of his disciples. They at once asked him where the sin was that brought this punishment on the man. Was it in the man or in his parents? Certainly not in the man, for he was blind when he was born, and if it was in the parents, then a man is punished for another's fault. Jesus replied that the blindness was not

* The age of completed manhood among the Jews.

† He again uses the name of God.

the punishment of sin, but a part of God's providential plan to show forth his glory.* It was now the day-time of the Messiah, in which wonderful works were to be wrought for the glory of God's saving name. Very soon it would be night, and this form of glorifying God through the Messiah's works upon earth would cease. So long as Jesus was in the world, he was to enlighten the world by his teaching supported by his works, and this blind man was providentially an occasion for one of those marvellous works. When he had thus corrected their erroneous

notion regarding affliction as a punishment for sin, he used spittle, as he had done twice before† in restoring the use of the senses, and formed a paste with some earth, and, putting it on the eyes of the blind man, told him to go and wash in the pool of Siloam,‡ which he did, and returned thence to his accustomed haunt a seeing man. The use of apparent means for this cure was, doubtless, to suggest thought in the blind

man's mind—to make him dwell the longer on the mercy.

* Compare, for the same truth, ch. xi. 4.

† Once with the half-dumb man of Decapolis (Mark, vii. 33), and once with the blind man of Bethsaida (Mark, viii. 23).

‡ At the south side of the city.



BLIND BEGGER.

The use of spittle for the eyes was common, and hence this sign of a cure was the most handy and apposite. The disciples, with Jesus, appear to have gone on their way when the blind man started for the pool, and not to have witnessed the consummated cure* until some time after the event. The neighbors of the restored man, and others who had known him, differed in opinion at first among themselves as to his identity; but on his assuring them in this regard, eagerly asked him of his cure. His reply was the simple truth—"A man called Jesus† made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash,' and when I went and washed I gained my sight." When they found that the man did not know whither Jesus had gone, they brought him to the Pharisees, as it seemed to be a testimony for Jesus that they ought either to acknowledge or controvert. When the members of the Sanhedrim‡ heard the facts, they denounced Jesus as a Sabbath-breaker, some, however, doubting that a Sabbath-breaker could produce such signs of a divine mission. The blind man's own view that Jesus was a prophet, which he modestly gave in reply to an interrogatory on their part, started a doubt in the minds of many that the man was

* The cure was not only the creating of correct functional action in the eye, but also the gift of ready use of this action without a long period of learning.

† The man uses this style of language in fear. He certainly knew who Jesus was.

‡ "The Pharisees" seem to have been the Pharisees in authority.

ever blind. But his parents, when summoned, removed this doubt, though they timidly declined to say anything about the method of the cure, as it was well understood now in Jerusalem that any one who declared himself an adherent of Jesus would be excommunicated. The parents were afraid lest anything they should say might be construed as a proof of attachment to the doctrines of the Master, and thus bring upon them an official exclusion from the congregation of Israel.* As the parents referred the Sanhedrim to the man himself, they again questioned him, when the colloquy ran in this way :

PHARISEES. Remember that thou art in the presence of God, and answer truly. Tell us about this man who healed thee. We know that he is a sinner.

MAN. If he is a sinner I do not know ; one thing I know, that from being blind I now see.

PHARISEES. What did he do to thee ? How did he open thine eyes ?

MAN. I told you already, and did ye not hear ? Why do you wish to hear again ? Surely *ye* do not wish to become his disciples.

PHARISEES. *Thou* art his disciple, but *we* are the disciples of Moses. We know that to Moses God spake ; but this one, we do not know whence he is.

MAN. Why herein is a wonderful thing, that *ye* do not

* ἀπὸ συναγωγῶν can hardly in this connection refer to a particular synagogue.

know whence he is, and yet he opened my eyes. But we know that God does not hear sinners, but if any one be godly and do his will, him he hears. Never was it heard that any one opened the eyes of a man born blind. If this one were not from God, he could not do anything of this kind.

PHARISEES. Thou wast born altogether in sins,* and doth such as thou teach *us*?

With their use of calumny and authority, where argument failed, they cast him out of the temple precinct as an excommunicate.

Jesus and his disciples were probably returning from the Mount of Olives, where they had been spending the noon-tide of the Sabbath, when they hear of the blind man's experience at Siloam and afterward at the temple. Turning down the Kedron toward the east gate, they meet the excommunicated man, with his mingled feelings of gladness at his new sense, and sorrow at his ecclesiastical disgrace. Jesus immediately accosts him and puts to him the question, "Dost thou believe in the Son of God?" The man answers: "Who is he, sir, that I may believe in him?" To this Jesus replies: "Thou hast even seen him with thine eyes, and he that speaks with thee is he,"—and the man falls down before the Master with the confession of his faith. Turning this incident to a spiritual signifi-

* They considered his congenital blindness a proof of an original condition of eminent sin.

cance, the Master says to the people who had already gathered about him as they saw him approaching, “For a great separating crisis I came into this world, that the not-seeing* may see and the seeing† may become blind.” Then to some Pharisees present, who asked if he referred to them, and meant that they, as the seeing ones of the nation, were now blind, he replied : “If ye were humble confessors of blindness, your sin would be removed ; but in your present self-satisfied condition, in which you boast of your sight, your sin remains charged upon you. Verily, verily, I say to you, he who does not enter through the door‡ into the sheep-fold, but goes in from some other point, is a thief and plunderer ; but he who enters through the door is the shepherd of the sheep. To him the door-keeper opens, and all the sheep understand his voice, while he calls his own sheep§ by name and leads them out, they following him because they know his voice. But a stranger they will not follow, but will fly from him, because they do not know the voice of strangers.” When he saw that the Pharisees were puzzled with regard to the meaning of his figurative language, Jesus spoke more plainly : “I am the door. Through me if any one enter he shall be saved,

* *i. e.*, The humble confessor of sin and darkness.

† *i. e.*, The self-righteous.

‡ *i. e.*, Jesus himself. See v. 7. He accuses them of being false shepherds—only thieves and robbers. His apostles were true shepherds, and he himself eminently the Good Shepherd.

§ The particular portion of the flock over which he is shepherd. The reference is not to Christ, but to one of his under-shepherds.

and shall go in and go out and shall find pasture.* The thief comes only to steal, and kill, and destroy ; I came that the sheep might have life, and have it abundantly. And so I am not only the door through which all the true sheep and the true shepherds pass, but I am also the Good Shepherd, who gives his life for the sheep. Now, the hireling is only little better than the robber, for as he is not a shepherd, and so does not own the sheep, when he sees the wolf coming he leaves the sheep and runs away, and lets the wolf seize and scatter them. He is a mere hireling, and has no interest in the sheep. I am the Good Shepherd and know mine, and am known by mine, even as the Father knows me and I know the Father, and I give my life for the sheep. And other sheep† I have which are not of this fold, and those, too, I must lead, and they shall hear my voice, and there shall be one flock, one shepherd. On this account the Father loves me, because I give my life in order that I may take it again. No one seizes it from me, but I give it of myself. I have authority to give it, and I have authority again to take it. This command I received from my Father.” These lofty words, under the peculiar circumstances in which they were uttered, had a marked effect upon the hearers; and while many used the old cry : “He has an evil spirit, and is mad,” there were others who persistently answered :

* Both as sheep and under-shepherd.

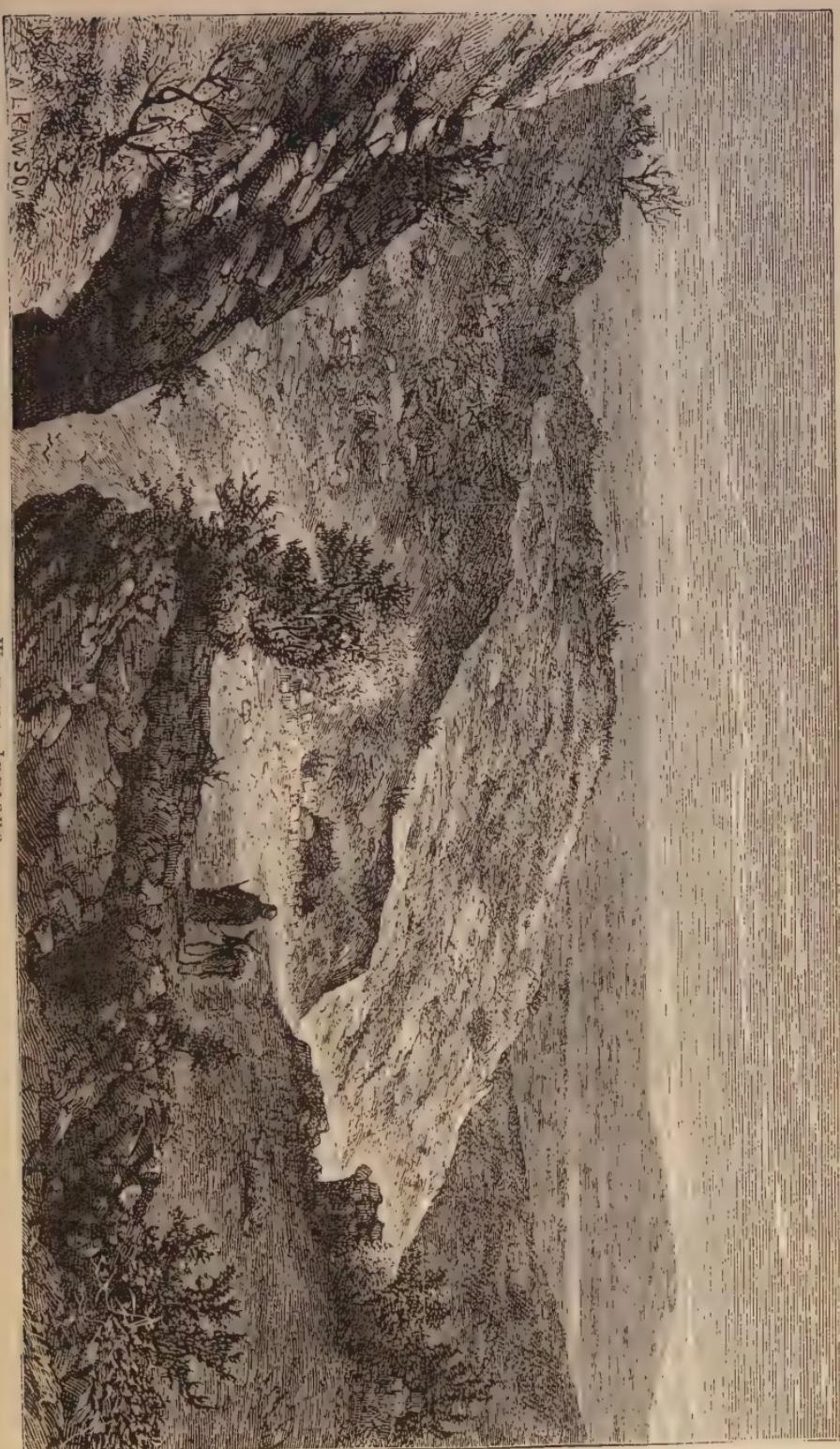
† *i. e.*, The Gentiles.

" These are not the words of a man possessed with an evil spirit ; can an evil spirit open the eyes of the blind ? "

Between the Feast of Tabernacles and the Feast of the Dedication, a period of two months, Jesus was probably in Jerusalem as constantly as the machinations of the Pharisees permitted. It was not till after the latter feast, when he had raised Lazarus from the dead, that the purpose to kill him became so defined and developed, that he was obliged to flee from the city until the time had come for offering himself up to the rage of his persecutors. It was probably in this interval between the two feasts that one of the learned law-expounders, with the design of opposing and thus reducing the influence of the Master, put to him the question, " What shall I do to inherit eternal life ? " When Jesus asked him in reply what the law was, he gave the summary or rather the underlying principles* of the decalogue, as found in Deut. vi. 5, and Lev. xix. 18, which the Jews probably were wont to use as a brief expression of the spirit of the ten commandments.† Jesus commends him for the answer and assures him that eternal life was in the way thus designated. Not catching Jesus in his first question, he tries again by asking, " Who is my neighbor ? " hoping that Jesus will offend the Jewish mind by calling the Gentiles neighbors, which the Jewish prejudice denied.

* If he quoted the LXX., he added ἐξ ὅλης τῆς καρδίας σου. If he quoted the Hebrew or Aramaic, he added the words corresponding to ἐξ ὅλης τῆς διανοίας σου. As we find the same thing done in the other instance (Mark, xii. 33) we may consider the fuller reading as then existing.

† Cf. Mark, xii. 33.



WAY TO JERICHO.

A. L. RAWSON

It was then that Jesus defined the word “neighbor” by the beautiful story of the kind Samaritan, forcing upon the scribe the reply to his own question—“A man was going down from Jerusalem to Jericho and fell into the hands of robbers, who, after stripping and beating him, went off, leaving him half dead. But by chance a priest was going down that road, and seeing him, went along on the other side. And so also a Levite, coming to the place went and saw him and then passed along on the other side. But a Samaritan, as he was travelling, came there, and when he saw him was moved with pity for him. And he went to him and bound his wounds, pouring oil and wine on them, and then putting him on his own beast he led him to an inn and took charge of him. And when he went away on the morrow, he gave two denaria to the innkeeper, and said to him, ‘Take charge of him, and whatever thou mayest spend I will repay thee when I return.’ Who, now, of these three seems to have been neighbors of the man who fell into the hands of the robbers?” Under the pressure of this graphic picture, the question so abruptly put could be answered only one way. The scribe is taken off his guard. He is taught to imitate the Samaritan in not confining brotherly love to any special nationality; but as a Samaritan could show by his kindness to a Jew that he was the Jew’s neighbor, so a Jew ought to treat even the despised Samaritans as neighbors. The lawyer has confessed that the Gentiles were his neighbors before he is

aware. Along the eastern side of Jerusalem, beyond the defile of the Kedron, rises the three-domed Mount of Olives,* screening the city from the wilderness that stretches away to the Jordan and Dead Sea. Just beyond this beautiful height, at its eastern foot, is Bethany, a little retired village, only two miles from Jerusalem, and yet shielded entirely from its population and noise. Here dwelt a family of wealth, that had learned to acknowledge and love the Master as the Messiah of Israel. They opened their doors to him, and much of the time intervening between the Feast of Tabernacles and his death seems to have been spent under this peaceful and happy roof. The three members of this family were Martha, the elder sister, who appears to have been the owner of the house and the recognized head of the family, Mary, the younger sister, and a brother, Lazarus.† On one occasion when Jesus was sitting in their house and giving his divine instruction, Mary was sitting at his feet listening with intentness to the words of the Master. Hers was a quiet, thoughtful, and trustful nature, and beyond this she had accepted the Messiahship of Jesus with remarkable vividness of faith. While Mary sat and listened in the delight of her soul, Martha was nervously bustling about the house in the preparation of the meal. Hers was a restless, impulsive, self-centred spirit, the

* Five hundred feet above the Kedron, and two hundred feet above the highest part of the city.

† In the Hebrew "Eleazar," or "Elazar."

very opposite of her younger sister ; but, like her, she had accepted the Messiah, and even now was seeking to honor him in the repast she was preparing. In her anxious haste she is vexed to see her sister sitting quietly instead of helping her in the household tasks ; and in her headlong way rebuked the Master himself as a partner in her sister's negligence. "Sir, dost thou care not that my sister has left me to do the work alone ? Bid her help me." This rude impetuosity is met by a gentle but earnest remonstrance from Jesus. "Martha, Martha, thou art anxious and troubled about *many* things, while the need is of *one* thing. Now Mary has chosen the good share, which shall not be taken away from her." Under the figure of the meal and its materials the Master's spiritual meaning was clear. Martha was in a worry about the many dishes she was preparing for the table. That worried state of mind was not becoming. In the spiritual life only one dish (so to speak) was needed for the soul, and where that was had, the spirit was free from anxiety. Mary had found that one food of the soul in Jesus. It was her share of the feast that could never fail her. Martha had still to learn this lesson of calmness in the possession of Jesus as all.

At another time, when Jesus had been praying apart, according to his custom, one of his disciples asked him for a form of prayer that would be appropriate for them, and quoted John the Baptist as a precedent, who had given

such a form to his disciples. In reply to this application Jesus gave them the Lord's prayer, which he had given to the people in Galilee two years before in the course of "the sermon on the mount," with slight verbal alterations in two of the petitions. He then added, to enforce the duty of earnest and persistent prayer, "Who of you will have a friend and will go to him at midnight, and say to him, 'Friend, lend me three loaves ; for a friend of mine has arrived from a journey at my house, and I have nothing to offer him,' and he from within shall answer, 'Do not disturb me. The door is already locked, and my children are with me in bed. I cannot rise up and give thee anything.' I say to you that even if he will not rise up and give to him because of his being a friend, he will at least for his impudence be aroused and give him as much as he wants. Much more may I say to you (whose persistency in prayer would not be impudence, but faith, with regard to your Heavenly Father, who is not like the selfish man I have described), ask and it shall be given you ; seek and ye shall find ; knock and it shall be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. Even you, earthly fathers, are ready to hear and respond to your children's requests. Will a son ask any of you, his father, for a loaf of bread, and he give him a stone ? or will he give him a serpent for a fish ? or will he give him a scorpion for an egg ? If then, ye earthly fathers, so

deficient in your affections and abilities, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to those who ask him?"

The evangelist Luke, who seems to have thrown the events and teachings of our Saviour's life together, not in a chronological but in a didactic order, has grouped here the conversation with the law-expounder—the scene in the family of Bethany, and this instruction of the disciples in the matter of prayer, showing their grades of spiritual need and treatment. In the lawyer there was the full force of natural pride to be brought to the acknowledgment of the first principles of religion, and to see that he was like all the race helpless and dying, and from this view of self to regard the law of neighborly kindness. In Martha there was a true piety, but so pressed by the old self-hood as to shut out the soul from the comforts of the new life. In the apostles, on the other hand, there was a piety that was all too timid. What the world did for Martha, timidity did for the apostles. In each case the soul was prevented from casting itself fully and firmly upon the abundant and overflowing grace of a Covenant God. Our Lord's words are exactly adapted to each of these three cases, which so perfectly represent the whole human race before the Gospel of Christ in three classes—the proud unbeliever, the worldly Christian, and the timid Christian. With the notice of these three scenes we return to Jerusalem and note the events that occurred at the Feast of the Dedication.

CHAPTER XX.

THE FEAST OF DEDICATION.—THE RAISING OF LAZARUS.

THE Feast of the Dedication was instituted to commemorate the purging of the temple and the rebuilding of the altar by Judas Maccabæus, when he had overcome the Syrian tyrant and destroyed the Syrian power in Palestine, b.c. 164. The circumstances of its institution made



BETHANY.

it a festival of great joy. It was maintained for eight days, and, different from the three great Mosaic feasts, could be celebrated not only in Jerusalem but all over the land. The Jews called it the "Feast of Lights," because the houses were illuminated, as well as "Hanuchah"** (Dedication), because they considered the purgation as a new dedication

* The word used in Num. vii. 11, and Ps. xxx., inscription.

of the temple. The feast began on the twenty-fifth day of the month Chisleu (December), bearing some resemblance in time and character to the Roman Saturnalia. It was at some period of this feast that Jesus was seen in the magnificent colonnade which overlooked the Kedron valley, known as Solomon's porch, and which formed the eastern limit of the sacred area of the temple. This was the most frequented spot in Jerusalem, and on a feast-day, like this of the Dedication, crowds must have thronged the marble pavement, to whom the Teacher could present the truth. The leaders of opinion and power were soon about him, with no kindly feeling. "How long dost thou keep us in suspense? If thou art the Messiah, tell us plainly?" We cannot suppose that these men, who had for nearly a year sought to overthrow the influence of Jesus, had the slightest sincerity in these questions. They desired to bring Jesus into a position before the multitude that would alienate the people and excite their hatred against him, for the fear of the people's sympathy with him had been the one barrier to the execution of their purposes. The suspense, of which they pretended to complain, was of their own creating. They had refused the long array of evidence which his life, teachings, and miracles had furnished, and might now, if they had not so acted, been fully convinced adherents of Jesus, their Messiah. The reply of Jesus was a rebuke of their unbelief: "I have told you, and ye do not believe. My mira-

cles, wrought in my Father's name, testify of me. But ye do not believe this abundant testimony, and so are not of my sheep. As I before told you,* my sheep have no difficulty in recognizing my Messianic voice, and hence my union with them is complete, and I bestow on them that eternal life which is resident in this union ; so that nothing from within, as their native sin, nor from without, as the assaults of Satan, can destroy them. My Father, who has given them to me, is greater than all these sources of opposition, and they cannot prevail against Him. I and my Father are united in this work of salvation."

Just as on a previous occasion, when Jesus had declared his pre-existence to Abraham, the Jews had hastily seized the stones that lay in the court for the repairs of the temple, with the intent to stone him, so now, at this familiar mention of God as his Father,† they make a similar movement. Before, Jesus had hid himself from their attempt, but now the circumstances permitted him to remain and expostulate with them. "Many good works I have shown you from my Father, which proved this relationship which I declare. For which of these do ye prepare to stone me?" To this irony they answer that they wish to stone him as a blasphemer ;‡ to which Jesus retorts : "Is it not written in your law, 'I said, ye are gods ?'§ If the Holy

* John, x. 3 ; vi. 14.

† See verse 36. The Jews did not regard Jesus as making himself *one* with God, but equal in nature with God as His Son. Also, cf. chap. xvii. 21, 22.

‡ See Lev. xxiv. 16 ; 1 Kings, xxi. 13.

§ Ps. lxxxii. 6 ; Exod. xxii. 7, 8, where the word "judges" is Elohim (gods).

Spirit calls those gods who are inspired men, who were merely the mouth-pieces and channels of communication with men which God used, is it blasphemy for one, whom his Father has especially consecrated in the other world and then sent into this, to say that he is the Son of God? If I do not my Father's works, do not believe in me. But if I do them, even if ye do not believe in me, do not reject the works and deny such clear truths as they are, for if ye will receive them, ye will soon learn to believe in the wonderful union between the Father and me." At this point the excitement had become so violent, that the Master was again obliged to seek safety in flight, and at this time found it expedient to retire to the eastern side of the Jordan, where nearly three years before he had been baptized by John. The place must have called up many deep thoughts in his mind. John had passed away. Violence had removed him. His own sacrifice was at hand. Violence was ready to visit him with a still worse death. John had gone before him in more ways than one. For three years the Messianic tidings and testimony had been before Israel; but what a meagre result was exhibited! A little band of humble disciples followed him, but the great mass of the nation were either callous or hostile. Even if many in Galilee were pleased with him, and proud of him as a Galilean, it was a mere selfish sentiment of no depth or permanency. The *truth* which he had proclaimed they did not receive. Into the

Messianic kingdom, the Kingdom of Heaven, they showed no disposition to enter. Amid such thoughts, both of the future and past, nothing but an ardent faith could sustain the soul of Jesus. But he was a man of prayer. He prayed "with strong crying and tears, and was heard for his piety,"* and in this way renewed his strength amid associations so calculated to depress. The place also suggested comparisons in the minds of the multitude who flocked to him beyond the Jordan, when they knew of his retreat. They remarked that John, who had commanded the respect of the nation, had never wrought a miracle, while the ministry of Jesus had been accompanied all along with the displays of miraculous power; and then adding to this that John's testimony had been wholly directed toward Jesus, and that this testimony had been fully sustained in the course of the Master, they could not withhold their acknowledgment of the Messianic claims. Some of these convinced minds, doubtless, became hearty believers and disciples, while the majority in all probability, as is the way of men, did not apply their convictions to their life.

The evangelist John records in this connection the memorable event of Bethany, the raising of Lazarus from the dead. Jesus, while in Perea,† received the tidings of the severe illness of Lazarus, and immediately told his

* Heb. v. 7.

† The district east of Jordan, under Herod's jurisdiction.

disciples that this sickness was about to be the basis of a remarkable manifestation of God's glory.¹ Two days after he received the news, he proposed to his disciples to return into Judea. They endeavored to dissuade him on account of the danger from the Jews who so lately were ready to stone him. But Jesus reminded them that in



MAHANAIM.

the path of duty was the true safety. God's will was to him as the sunlight, in which he could not make a misstep. He then used the enigmatic language: "Lazarus, our friend, is asleep; but I am going to awaken him." They could not understand either member of the enigma, when Jesus explained the first and left the event to explain the second. "Lazarus is dead, and I am glad, for

your sakes, that ye may believe, that I was not there ;* but let us go to him." Thomas, whose faculties were blunt, regarded the return of Jesus to the west side of the Jordan as simply suicide, but proposed that they all should in desperation accompany him to martyrdom. The little company found themselves at Bethany on the fourth day after the decease of Lazarus. Martha, in hurried anxiety, meets the Saviour in the road. "Lord," is her greeting, "if thou hadst been here my brother had not died; but even now, I know, that as much as thou asketh of God, God will give thee." She hoped for relief from Jesus, but she hardly knew of what sort. And when Jesus openly promised her the resurrection of Lazarus, she could not believe in a present resurrection, but supposed he meant the final resurrection. The Master seized this opportunity to show her his true relation to death. "I am the resurrection and the life. He that believes in me, even if he be dead, shall live, and every one who lives and believes in me shall never die." To this declaration of his complete power over death in all its forms, bodily and spiritual, Martha gave her consent by the full confession : "Thou art the Messiah, the Son of God, the One who was coming into the world." As Jesus rested before entering the village, Martha, in her restless way, hurried back to Mary, who had remained at home, and privately told her

* If Jesus had been there, Lazarus had not died. See what Martha and Mary alike say, v. 21, and v. 32.

that the Master had arrived and wished to see her. This devoted sister at once hastened to Jesus, and falling before him, used the very same language that Martha had used, that which for four days had doubtless been often on their lips as the theme of their thoughts and sighs —“Lord, if thou hadst been here, my brother had not died.” When Jesus saw her tears and the heartfelt lamentation of the many friends who had followed Mary from the house (supposing she was going to the sepulchre to weep), he endeavored to restrain his deep emotion ; but at length, on his way to the tomb, burst into tears himself. As the Jews present saw this mark of his love for Lazarus, they drew an argument from it against his power: “Could not this one who opened the eyes of the blind have prevented this death?” There was doubtless unbelief as much as perplexity in this question. They had their doubts as to the blind man’s cure, which had made such a stir at the Feast of Tabernacles a few months before. Jesus, again repressing his emotion, arrives before the sepulchre-cave and orders the large stone door to be removed, to which Martha, with her usual nervous want of faith, objects, on the score that the body had been too long dead. Jesus reminds the impulsive and slow-hearted woman that he had in former interviews told her that faith was the condition on which God manifested his glory. Checked by this rebuke she no longer resists, and the stone door is with-

drawn from the sepulchre. At this moment Jesus lifts his eyes upward and speaks aloud to God : " Father, I thank thee that thou didst hear me. But I knew that thou always dost hear me ; but for the sake of the surrounding multitude I have spoken, that they may believe that thou didst send me." This thanksgiving presupposes a prayer on the part of Jesus for the restoration of Lazarus, which, most probably, was also made in public, in order that the multitude might see the connection direct and authoritative between God and Jesus. With this word of thanksgiving he cried out with a loud voice that all might hear : " Lazarus, come forth." The awe-struck crowd at once saw the dead man moving in all the bondage of his grave-clothes out of his sepulchre. Lazarus was again alive. The astonishment and dread had to be broken by the order of Jesus that they should meet the restored man with their needed assistance.* The mind of many a Jew was convinced beyond all resistance by this sublime exhibition of the presence of God in the life and actions of Jesus, while there were some present at this scene who still were sufficiently hardened to run as tell-tales to the members of the Sanhedrim, and give the news as fuel to the hatred and persecuting spirit of the rulers. A meeting of the Sanhedrim was called at once, in which the miracles were acknowledged, and the danger of a let-alone policy dwelt upon. Such a policy would

* Compare the action, when the daughter of Jairus was raised.

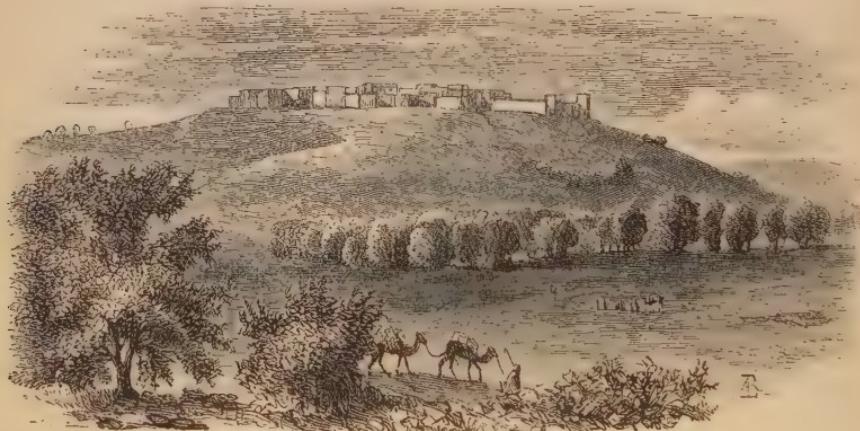
allow all the people to become his followers, and such a crisis would induce the Romans to extinguish their nationality, as they would necessarily consider Jesus to be a rival king to the Roman emperor. In this meeting the high-priest, Caiaphas, was gifted with the spirit of prophecy (which was probably a remaining trace of the privilege of Urim and Thummim, at times accorded to the high-priest after the Urim and Thummim were lost, and spoke from his sacerdotal chair his own decision, after the varied opinions had been given, in this way,—“Ye know nothing and consider not that it is expedient for us that one man die for the people, and the whole nation be not destroyed.” In this decision, which (so far as he intended it) only looked to slaying Jesus and saving the country from the Roman sword, there was a designed high-priestly utterance (on God’s part) regarding the death of Jesus for all people* ($\delta\pi\epsilon\rho\tau\omega\lambda\alpha\omega\tilde{\nu}$). From this day plans for seizing and destroying Jesus were vigorously pushed, so that he was compelled to take himself entirely away from Jerusalem, never to return to it again until he was ready to be offered up.

* Cf. Ps. lxvii. 3.

CHAPTER XXI.

THE LAST RETIREMENT FROM JERUSALEM.

HIS first retreat was to the city of Ephraim,* some sixteen miles northeast of Jerusalem, where he appears to have continued in quiet intercourse with his disciples for a long time, probably two months. At length, leaving this spot, he goes (we suppose about the first of March) over



EPHRAIM.

the Jordan for a last course of public teaching previous to the coming Passover, when his work would cease. During this trans-Jordanic visit we have the record of only one miracle. It was wrought on the Sabbath and in a syna-

* Dr. Robinson's reasoning that it is identical with Et-Tayibeh seems to be conclusive.

gogue, which brought out the hostility of the chief men on this side of the Jordan, as it had that of those on the other. The case was one of a woman who had for eighteen years been possessed by a spirit who rendered her body bent and feeble. The healed woman glorified God, while the ruler of the synagogue angrily complained, in his contareted religion, of the breach of the Sabbath ; and, though the manifest wonder of the cure prevented him from directly chiding Jesus, he ordered the people to come to be healed on other days than the holy day. Our Saviour's reply was conclusive. He spoke boldly in the synagogue to its chief, because the circumstances demanded a bold and authoritative word, from one whose miraculous act would seal his speech upon the minds of all present. "Thou hypocrite," he cried to the narrow-minded bigot, "does not each one of you on the Sabbath loosen his ox or his ass from the manger and lead him away to water ? and this one, who is a daughter of Abraham, whom Satan bound, lo, for eighteen years, was it not proper for her to be freed from this bondage on the Sabbath-day ?" The effect of this scene was very marked. The chief men were confounded, while the mass of the people exhibited the same joy that the people of Galilee had shown in the previous years, while Jesus was among them. The miracle astonished and convinced them, while the words of Jesus delighted them because of their liberal character.

On another occasion, near the close of his sojourn in

Perea, we find one asking him in curiosity the question whether the saved were few ; to which his answer, directed to the whole multitude, rebuking the curiosity and urging personal preparation for the great future, was this : “Strive for an entrance through the narrow gate ; for many, I tell you, will seek to enter, and will not be able. When the Master of the house has arisen and shut the door, and ye begin to stand without and knock at the door, saying, ‘Lord, Lord, open to us,’ and he shall say in reply to you, ‘I do not know you : whence are ye?’ then ye shall begin to say : ‘We ate before thee and drank, and in our streets thou didst teach.’ And he shall say : ‘I tell you, I do not know you, whence ye are ; depart from me, all workers of iniquity.’ In that place shall be the weeping and gnashing of teeth, which David describes in the 112th Psalm as the lot of the wicked in the presence of the exaltation of the righteous, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the Kingdom of God, and yourselves being driven forth without. And they shall come from east and west, and from north and south, and shall be guests in the Kingdom of God. And, lo, there are last who shall be first, and there are first who shall be last.”

These teachings, with the tidings of the cure wrought on the crippled woman, set the Pharisees to fresh scheming. They sought to get him back into Judea, where they could have more power over him through an indulgent Roman

government (that endeavored to conciliate the Jewish rulers) and through the less enthusiastic attachment of the people to his person in that quarter. Accordingly, they strive to excite in him fears of Herod. They represent the tetrarch as wishing to put Jesus to death, and advise him to quit the tetrarchy which included Perea and Galilee. Jesus, knowing the shrewd, time-serving character of Herod Antipas, and that so long as the people followed him Herod would not molest him, replied to their advice : “ Go and tell that fox, lo, I am casting out demons, and shall accomplish cures to-day and to-morrow, and on the third day my work shall be done in Herod’s country ; but I must travel through his country to-day and to-morrow, and the day after, and need not fear death at his hand, for prophets have to die at Jerusalem. Jerusalem ! Jerusalem ! who killest the prophets and stonest those sent to thee ! How often I have wished to collect together thy children as a bird its brood under the wings, and ye did not wish it ! Lo, your house is given up to you desolate,* and I say to you that ye shall not see me until the time come, when ye shall say : ‘ Blessed is the one coming in the name of the Lord.’ ”†

This lament Jesus afterward repeated in the court of the Temple.‡ It was the knell of the rebellious city that tolled twice its ominous sound.

* Alluding to Jer. xxii. 5.

† The words of the Messianic Psalm, cxviii. 26.

‡ Matt. xxiii. 37-39.

In proportion to its distance from Jerusalem, Pharisaism became less violent, and hence the persecutions our Lord was subjected to both in Galilee and Perea were directed by Pharisees, who had come into those countries from Jerusalem in their fierce zeal to destroy him. With the Pharisees, residents in those provinces, he seemed to live on terms of social courtesy, and often reclined at their tables. One of these occasions in Perea is described. A large company were assembled on the Sabbath to dine with a prominent Pharisee, in the public way in which large entertainments are given among Oriental people, so that the poor and needy had access to the guests. While reclining at the table, a dropsical man was brought before Jesus by those who relied upon his healing power, when the Pharisees present set themselves to watch narrowly what he would do. Jesus turned to them and to all the law-expounders who were present, with the question whether it was lawful to heal on the Sabbath. With the memory of what he had said and done before the ruler of the Synagogue, when he healed the infirm woman, they could not deny the rightfulness of a Sabbath-healing, and yet they were too proud to run counter to their constant teachings by this admission. They therefore kept silent. Jesus, after waiting in vain for a reply, put forth his hand, healed the man, and then used language something akin to that which he had used to the ruler of the Synagogue: "Whose ass or ox will fall into a pit, and he does not immediately

do to his own what he would even do to his neighbor's according to the law (Deut. xxii. 4), and drag the animal out even though it be the Sabbath?"

With the advantage that Jesus had gained by this act of healing power and his unanswered queries, he was able to speak to attentive ears, and so opened his mouth



BETHEL.

in instruction. He had noticed the selfish grasping manner in which the crowding guests had sought to secure the highest dinner-couches, nearest the host, and therefore more prominent in dignity. This gave direction to his words. "When thou art invited by any to a wedding-feast, do not recline on the first couch, lest a more honored man than thou be among the guests, and the host come and bid thee give up to this one the couch thou hadst occupied. Then you will be covered with shame, as thou hast to take the last couch.

But when thou art invited, go, take thy place on the last couch, so that when the host comes, he may say to thee, ‘Friend, come up higher.’ Then instead of shame thou wilt find honor in the presence of all the guests. For every one who exalts himself shall be humbled, and he who humbleth himself shall be exalted.” After this advice to the guests, which, under the appearance of a matter of etiquette, conveyed a profound spiritual meaning, Jesus turned to the rich entertainer and said : “ When thou givest a luncheon-party or dinner-party, do not call thy friends, or thy brothers, or thy relatives, or rich neighbors, lest they also invite thee in return, and thou obtainest a recompense ; but when thou givest a reception, invite poor people, crippled, lame, blind, and thou shalt be blessed, because they are not able to recompense thee ; for thy recompense will come in the resurrection of the just.” One of the company here interjected a response to the last thought—that of the resurrection : “ He indeed *is* blessed, who eats bread in the kingdom of God.” The interlocutor seems to have placed the kingdom of God in the future and in another world. Jesus continues in a parable which shows this world to be the seat of the divine kingdom, and that here the invitations are given, the answers received, and the destinies established. Having enjoined humility and disinterested love, he now continues the figure of a feast, and represents the disinterested love and condescension of God, who had

prepared a banquet for the most needy and degraded. "A man gave a grand dinner-party and invited a great number of persons. And at the dinner-hour, according to custom, he sent his servant to the invited guests to inform them that all was ready, when it was found that these who had been so long prepared by an invitation had meanwhile found other engagements which they preferred to the dinner. One said, 'I have bought a farm, and I must certainly go to see it ; I pray thee to excuse me.' Another said, 'I have bought five yoke of oxen, and I am going to try them ; I pray thee to excuse me.' And another said, 'I have married a wife, and for this reason I cannot come.' When the servant on returning home announced these excuses to his master, the giver of the banquet sent him immediately into the streets and avenues of the city to bring in the poor, and crippled, and lame, and blind. When the servant made his next report and announced that he had brought them all in to the feast, and that there yet remained places unfilled, the master ordered him to go out into the smaller streets and enclosed courts and insist upon the floating population there to come in and fill the banqueting-house, from which the originally invited guests should be excluded." The reference in this parable was doubtless primarily to the rejection of the Gospel by the higher classes, the teachers and rulers of the nation ; and then secondarily to the conduct of the whole Jewish nation, God's privi-

leged friends, who had slighted his invitation to the Messianic feast.

The necessity of humility even to self-abnegation in order to the enjoyment of the heavenly kingdom our Lord taught in these strong words: “If one comes to me and does not hate his father and mother, and wife and children, and brothers and sisters, and moreover his own life, too, he cannot be my disciple. And whoever does not bear his cross* and come after me, cannot be my disciple.† I give you this caution to prevent error and disappointment. For who of you, wishing to build a tower, does not sit down first and calculate the expense, to see if he has enough to complete it, so that it may not happen that, after he has laid the foundation and become impotent to finish the structure, all the beholders begin to deride him, saying: ‘This man began to build and was impotent to finish?’ Or what king, going to make war against another king, does not sit down first and consider if he is able with ten thousand to meet the one coming against him with twenty thousand? And if he is not able, while the other is yet distant, he sends an embassy and proposes a peaceful settlement. So, then, every one of you, who does not abandon all that appertains to him cannot be my disciple. [The meaning of this is, that all attempts to be

* See explanation of this phrase in the account of Christ’s words at Cæsarea Philippi, p. 000.

† Not that Christ excludes him, but he excludes himself. The hating of one’s own life explains the comparative use of the word “hate” here.

a Christian, short of a whole consecration and giving up of self, will prove as disastrous as attempting to build a tower with inadequate funds, or moving against an army with an inadequate force. In both cases the failure will be the more conspicuous as the end was more important. The tower built would be the complete Christian life established, and the enemy conquered would have been the world overcome ; but the failure is seen in the ineffectual beginnings of the one and the compromise with the other.] Salt* is good ; but if the salt be corrupted, where-with shall it be seasoned. It is fit neither for the land nor the manure-heap. They cast it out. Who hath ears to hear let him hear.”

The same important lesson of humility, as based on a sense of man’s lost condition before God, was enforced by our Lord on another occasion in the midst of a large concourse of the more despised classes of the population, gathered apparently at a public feast, perhaps by some admirer of Christ’s teachings who had literally put into practice his late instructions regarding the invitation of the poor and neglected. The Pharisees and scribes were, of course, present to watch this strange scene, and to utter their protests against such conduct. The opportunity was a good one to encourage the outcast, and to rebuke the pride of the public teachers. Our Lord’s words are thus given by the evangelist Luke : “ What man of

* Subjective truth. See p. 280.

you having a hundred sheep, and losing one of them, does not leave the ninety-nine in the wilderness and go after the lost one, until he find it? And finding it, he places it upon his shoulders rejoicing, and going to the house calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I found the sheep which was lost.’ I tell you that so there will be joy in heaven over one returning sinner rather than over ninety-nine just persons who have no need of returning. Or what woman having ten drachmæ, if she lose one drachma* does not light a lamp and sweep the house and search carefully until she find it? And finding it, she calls together her female friends and neighbors, saying, ‘Rejoice with me, for I found the drachma which I lost.’† So I tell you, joy arises before the angels of God over one returning sinner.

“A man had two sons. And the younger of them said to his father, ‘Father, give to me my portion of the family estate.’ And he divided to them the property. And in a few days the younger son, collecting all, travelled away to a distant land, and there squandered his estate in a reckless life. And when he had spent the whole, there was a severe famine in that land and he began to be in want. And he went and attached himself to one of the citizens of that land, who sent him into his fields to feed hogs.

* A quarter of a shekel, the same as *denarius* (penny).

† A scene among the poor in a country village, when the house is a hut of one room, and a drachma has a large value.



LOST SHEEP.

And he was desiring to fill his stomach with some of the carob-beans which the hogs ate and no man was giving him aught, when he came to himself and said, ‘ How many hirelings of my father abound in bread, while I am perishing with hunger ! I will rise and go to my father, and will say to him, Father, I sinned against heaven and before thee ; I am no longer worthy to be called thy son ; make me as one of thy hirelings.’ And he arose and came to his father. And while he was yet at a great distance, his father saw him and was deeply moved, and running fell upon his neck and kissed him. And the son said to him, ‘ Father, I sinned against heaven and before thee, and am no longer worthy to be called thy son.’ And the father said to his servants, ‘ Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet, and take the fatted calf and kill it, and let us eat and rejoice, for this my son was dead and came to life again, and was lost and was found. And they began to rejoice. And his elder son was in the country, and when on his way home he neared the house, he heard music and dancing. And calling one of the boys, he asked what this was. And he told him that his brother had arrived, and his father had killed the fatted calf, because he had received him in health. And he was angry, and was not willing to enter. So his father came out and soothed him. But he answered his father, ‘ Lo, so many years I am thy servant, and never transgressed thy

command, and to me never didst thou give a kid that I might rejoice with my friends ; but when this son of thine, who consumed thy property with harlots, came, thou didst kill for him the fatted calf.' But the father replied, ' Child, thou continually art with me, and all mine is thine. But it was necessary to rejoice and be glad, because this brother of thine was dead and came to life again, and was lost and was found.'

The point in this series of parables was clearly the *lost* condition of the soul that is visited by the saving power of God. The Pharisees could not acknowledge this condition as theirs, while publicans and openly known outcasts were more ready to feel their hopelessness in sin. There may have been a reference, beyond the application to the two classes of his hearers, to the Jewish nation as contrasted with the Gentiles, the elder son in the last parable representing the former. In both applications the elder son's faithfulness is a subjective view of his case. So "the ninety and nine just men who need no returning" are described after their own manner. The Pharisees in their social pride were very naturally devoted lovers of money, and their large possessions were powerful engines of worldliness in the Jewish system. Against this low and sordid life Jesus held up the requirements of the life to come in the parable of the unjust steward, whose injustice (I take it) was in his original conduct for which his master discharged him, and not in the method

by which he provided for himself. The case is this. The steward goes to his master's debtors and helps them by paying half their debts himself, out of what means he had saved (enough for this, but not enough to live upon). Their bill, or *γράμμα*, I suppose, was equivalent to our "check," or "order," in payment. So, when the steward is obliged to leave his master's house, these friends receive him into their homes. Our Lord then exhorts his hearers to use the wealth of the world, so generally allied to unrighteousness, in helping our future and eternal career, in sympathizing help of our fellows, that,



SCRIBE WRITING.

blessed in body and soul through our instrumentality, they may greet us in the world to come. He then adds that as a man acts with his money, which is a very small thing, he will act with every higher possession. And if he devote his money to his own selfishness, then God will not trust him with any spiritual advantages, for he would abuse and misuse the gift in the same way. If

a man is devoted to God, he will use everything aright ; but if he is devoted to mammon or worldly aggrandizement, he will use everything awrong. The Pharisees were pretending to serve God, while they were serving mammon.* The sneers of the Pharisaic portion of Christ's audience greeted these unpalatable and pointed teachings. Jesus met these sneers with a more direct attack : " Ye are justifiers of yourselves before men—ye succeed in making the people believe in your sanctity ; but God knows your hearts, and your pride is disgusting before him. Before John the Baptist came, the law and the prophets testified of and prepared the way for the kingdom of heaven, which, since John came, is proclaimed as the good news, but which is assailed by the wordly Pharisees, who endeavor to plunder the new kingdom of all its essential life, its pure spirituality. But it is easier for the heaven and the earth to pass away than for one tittle of the law to fail, for law and gospel are all one, and those who break the law will naturally despise the gospel. Ye Pharisees have completely relaxed and destroyed the force of God's law regarding adultery ; but that law is as binding upon you as ever. Your hostility to the gospel is from the same cause, your gross worldli-

* Some are inclined to think that the rich man in this parable is Satan, the ruler of this world. The steward accused of wasting his goods is the soul which has left Satan for God, whose allegiance to Satan is truly broken. Satan may be regarded as the proximate controller of death, as he is of disease. The time between leaving Satan's service and its actual departure from his territory, the soul spends in blessing others and helping them out of their woes.

ness, seeking after present aggrandizement, and forgetful of your higher eternal interests. Now there was a rich man who was clothed in purple and byssus, leading a brilliant life in daily luxury. And there was a pauper named Lazarus (God-help) who had been laid at his gate ulcered, and desiring to be fed from the crumbs falling from the rich man's table ; but as for his ulcers the dogs came and licked them. And it happened that the pauper died and was borne by the angels to the bosom of Abraham. And the rich man also died and was buried. And in the other world, lifting up his eyes, being in torments, he sees Abraham afar off and Lazarus in his bosom. And he cried, ' Father Abraham, pity me, and send Lazarus and dip the tip of his finger in water and cool my tongue, for I am distressed in this flame.' But Abraham said, ' Child, remember that thou receivedst thy good things in thy earthly life, and Lazarus at the same time his evil things ; but now he is comforted, while thou art in pain. And besides, between us and you a great chasm is established, so that those who wish to pass over hence to you are not able, nor do those on your side cross to us.' Then he said, ' I beg thee, then, father, to send him to my father's house, for I have five brothers, that he may testify to them, that they may not come, too, to this place of torment.' Says Abraham to him, ' They have Moses and the prophets ; let them hear them.' But he said, ' No, father Abraham, but if one from the dead go to

them, they will turn.' But Abraham replied, 'If they do not hear Moses and the prophets, they would not be persuaded even though one rose from the dead.'" When the Pharisees had left his audience, Jesus continued to his disciples, urging, as before, that humility which is the foundation grace of the true soul. "Scandals, or occasions for spiritual stumbling and falling, must come; but woe to him by whom they come. It were better for him if a huge mill-stone were hanged around his neck and he were cast into the sea, than that he should cause one of these little ones to stumble. Take heed to yourselves. And if thy brother sin against thee, rebuke him, and if he repent, forgive him. And if seven times in the day he sin against thee, and seven times in the day he turn to thee and say, 'I repent,' thou shalt forgive him." The apostles, feeling their own need under these searching instructions, interrupted Jesus with the prayer, "Give us faith." Jesus, assenting to their sense of need, replied, "If you had faith as a mustard-seed, ye would say to this mulberry-tree, 'Be rooted up and planted in the sea,' and it would obey you." Then continuing his instructions in humility, he said, "Who of you would say to his servant coming in from the plough-field or the sheep-fold, 'Come and sit right down by my side at the meal?'" Will he not rather say to him, 'Prepare my dinner, and putting on thine apron, wait on me, while I eat and drink, and afterward do thou eat and drink?' Does he thank that servant

because he does what was told him? I think not. So also ye, when ye shall have done all that has been told you, say we are unprofitable servants, for what we were obliged to do we have done." Our Lord's reiteration of these lessons against pride, in addressing both the Pharisees and his own disciples, shows that, in his exalted view, it was the plague of the human heart, and that its insidious character demanded extreme watchfulness on the part of every faithful soul. Man is slow to believe his own personal worthlessness and his indebtedness for every good thing to the free mercy of God, and when his intellect is convicted of the truth, his practical life will hold out resolutely against a theory that is so derogatory to his self-love. The lesson of humility, therefore, is one that every soul needs be ever conning, and from this position of self-abnegation, the rich treasures of grace are made effectual. Our Lord's life was an example of the humility he so urgently inculcated. Gentleness, resignation, meekness, forbearance, patience, were the forms his humility assumed in the midst of an outward humiliation of circumstances that formed the fitting framework for the exhibition of such an unselfish life. The manger of Bethlehem was a link in the same chain with the cross of Calvary. The whole course was consistent, declaring that man must be emptied of self if he would be filled with God.

The association of such doctrines with the idea of the great kingdom of the Messiah was strangely discordant in

the ears of the haughty Jewish leaders. Their notion of that kingdom was one that fostered pride to a white heat. The outward exaltation of the Jew, his triumphant elevation above all the empires of the earth, the foot of the Israelite placed on the necks of the Gentile kings, the Solomonian glory of Jerusalem intensified, the wealth of every clime pouring in upon the chosen people, the priests and scribes surrounding the Messianic throne in gorgeous array and satrapic power,—these were pictures of the Kingdom of Heaven that spread before the minds of the self-satisfied Pharisees, while Jesus taught the people the need of personal humility. His repeated instructions could not withdraw their thoughts from this gross and godless expectation of the coming kingdom.

On one occasion we find the Pharisees putting to him the question as to the time of the establishment of the Messiah-kingdom, when his reply was full of meaning : “The kingdom of God is not coming so as to be an object of watching. You will not be able to point it out as approaching, and say, ‘Here it is,’ or ‘There it is.’ For behold, the kingdom of God is always among you.”

At another time we see him addressing his disciples with regard to his second appearance, involving a like principle. “The days will come when ye shall desire to see one of the days of the Son of Man’s presence, and ye shall not see it. And they shall say to you, ‘Lo, here he is,’ or, ‘Lo, there he is.’ Go not forth to chase after the

phantom. For the Son of Man is coming by no gradual approach and in no dubious form ; for as the lightning darts across the whole sky and leaves no doubt of its presence, so shall be also the Son of Man in his day. But first he must suffer much and be rejected by this generation. And as it was in the days of Noah, so shall it be also in the days of the Son of Man. They were eating, drinking, marrying, and being given in marriage, until the day Noah entered into the ark, and the deluge came and destroyed all. It will be in like manner also, as it was in the days of Lot : they were eating and drinking, buying and selling, planting, building. But the very day that Lot left Sodom, it rained fire and brimstone from heaven and destroyed all. In the same way shall it be in the day when the Son of Man is revealed. In that day if one is on the house and his valuables in the house, let him not go down to snatch them away. And let not the man in the field turn back. Remember Lot's wife. Whoever shall seek to save his life shall lose it ; and whoever shall lose it, shall preserve it alive.* I say to you that in this night of visitation there will be two men on one bed ; one will be taken and the other will be left. Two women will be grinding at one mill ; one will be taken and the other will be left. Two men will be in the field ; one will be taken, and the other will be left." The disciples here eagerly ask the Master where these scenes will occur.

* Abandonment of self and confidence in God is the double lesson taught.

His reply is an allusion to Job, xxxix. 30 : “ Where the corpse is, there will the eagles be collected,” by which he seemed to indicate that the false Christs would flock like eagles or vultures (as the passage in Job, according to the LXX., terms them) to the dead carcasses of the Jewish nation. That nation was now, by its rejection of Jesus, proved dead, and these scenes of ruin, preceded by the coming of false Christs, might be expected at any time.

The evangelist Luke has recorded several detailed instances of the Master’s teaching, which probably belong to this period of his ministry. One was an instruction in importunate prayer. It ran thus : “ There was a judge in a certain city who did not fear God or care for man. And there was a widow in that city, and she came to him, saying, ‘ Avenge me against my adversary.’ And he was not willing for a time. But afterward he said in himself, ‘ Though I do not fear God and do not care for man, yet because this widow annoys me, I will avenge her, so that she may not by her continual coming afflict me.’ Hear what the unjust judge says. And shall not God avenge his elect, who cry to him day and night, even though he delay his vengeance in their case ? I say to you that he will avenge them quickly. But when the Son of Man comes, will he find this confidence in his coming upon the earth.” The argument here is by contrast. The *unjust* judge is contrasted with the *just God*, and the *strange widow* with the *elect*. If an earthly judge will listen to the claims

of justice through importunity, much more will God give ear to justice in behalf of his own dear children.

Another utterance against pride is recorded here, spoken evidently in the hearing of some of the haughty ones. “Two men went up into the holy area to pray, one a Pharisee and the other a publican. And the Pharisee standing by himself prayed thus : ‘O God, I thank thee that I am not as the rest of men are, plunderers, unjust, adulterers, or even as this publican. I fast twice a week, I pay tithes of all my possessions.’ And the publican, standing afar off, was not willing even to lift up his eyes to heaven, but kept beating upon his breast and saying, ‘O God, be merciful to me the sinner.’ I say to you, this one went down justified to his house, as that one did not. For every one who exalts himself shall be humbled, but he who humbles himself shall be exalted.”

The law of divorce had been so relaxed by the Jewish teachers that a virtual adultery existed everywhere in the land. The school of Shammai, indeed, resisted the loose interpretation of the Mosaic law, but the popular school of Hillel wrested the plain meaning of the statute (Deut. xxiv. 1), and countenanced the gross evil of the times. While our Saviour was still in Perea, whose tetrarch, Herod Antipas, was living in adulterous and incestuous connection with Herodias (his niece, and brother Herod Philip’s wife), the Pharisees thought it a good time to bring out publicly his views on the question, in hopes

that they might thus engage the interference of the government against the hated Teacher. They, accordingly, put the question directly to him, if a man had a right to divorce his wife. When he referred them to the Mosaic law, they dodged the inquiry by merely giving a part of the law, to wit, that Moses commanded a writing of divorce to be made out. They said nothing of the cause which Moses had specified. Jesus then assured them that the Mosaic law (which was only iterated by our Lord as still binding) allowed a divorce for adultery only because men were so wicked, that unless the law had made such a provision, men would have killed their wives under such circumstances ; but the original design of God in matrimony was a permanent, infrangible union, as was seen in the uniting of a single male to a single female in the case of Adam and Eve, and in the divine decree given with the original institution : “Therefore shall a man leave his father and his mother and be joined to his wife, and the two shall be one flesh.” This oneness formed by God out of a duality was not to be resolved into a duality again by man. After this public and bold enunciation of Jesus, the disciples privately pursued the inquiry, when he formally repeated the substance of the Mosaic law, forbidding divorce except for adultery. The disciples objected to this, that if the usual freedom of divorce were not given, it would be a perilous thing to marry, for one might obtain an unsuitable wife. But Jesus’ only reply was

to except eunuchs alone from the operation of the law* by necessity, a reply which the more forcible inculcated the universality of the law.

In beautiful and symmetrical contrast with the repeated rebukes which Jesus had dealt against the worldliness of Pharisaic life and teaching is the scene next recorded in this fragmentary view of his sojourn in Perea. Little babes were brought to him to receive his touch, and that he might pray for them. It was an action of faith on the part of the parents, although perhaps mingled with some elements of superstition. Jesus recognized the faith which sought his blessing, and when his disciples, with a supposed superiority of discernment, rebuked the parents, he indignantly interfered and called the children to him, with



LITTLE CHILD.

* I take τὸν λόγον τοῦτον of Matt. xix. 12, to refer not to the disciples' words, but to the law of Moses on divorce.

the touching words that were to comfort the hearts of parents to the end of time : “ Suffer little children to come unto me and forbid them not, for of such is the divine kingdom. Verily, I say to you, whoever does not receive the divine kingdom as a little child shall not enter into it.” Then taking the little ones in his arms, he put his hands on them and gave them his blessing. What more striking contrast to the Pharisee was a little babe in the arms ! What more beautiful instance of faith and humility !

The power that wealth exerted to keep the soul from a true commitment to God was exhibited very clearly in the conduct of an ardent and kindly disposed young ruler, belonging to the Jewish aristocracy, who, as Jesus was passing on his journey, ran and prostrated himself before him with profound and sincere respect, and earnestly put the question : “ Good Teacher, what good thing shall I do that I may inherit eternal life ? ” Jesus, seeing how flippantly he used the word “ good,” and how false a standard of goodness he possessed (for of course he did not consider Jesus as a divine being), first checked him for this. “ Why dost thou call me ‘ good ? ’ Only God is good.” He then corrected his views of eternal life. It was not a thing to gain like money, to grasp and hold as an extrinsic possession, but it was something to enter into and become part of. “ If thou wishest to enter into life, keep the commandments.” “ What commandments ? ”

inquires the young man. Jesus specifies the most external, those of the second table of the law, excluding the last, for he is going to have the young man expose his self-righteousness in order to expose more fully thereby his utter slavery to the world. These commandments of the second table, against the gross vices, the ruler supposes he has kept faithfully all his life, and in this assertion triumphantly plants himself as he asks, "What lack I yet?" Jesus now having elevated him to this conspicuous pitch of self-assurance, applies the great principle of renunciation of all things for God's kingdom by a concrete test. "One thing is yet lacking to thee; if thou desire to be a complete man, such as God approves, go, sell thine estates, give the proceeds to the poor, and thou shalt have treasure in heaven, and come, follow me, and take up thy cross." Jesus looked upon him with a beaming eye of love as he said this, but the young man's countenance fell. His hopes were dashed. The price to pay was too much. The demand had shown how firmly his soul clave to the world. His great wealth was revealed to be his God. He turned away from Jesus and the heavenly kingdom, a mourner by choice. As Jesus beheld the changed look of the man on his departing, he said to his disciples, "With what difficulty shall a rich man enter into God's kingdom!" As his disciples showed then astonishment at these words, he explained them, and yet added a mysterious declaration: "Children, with what difficulty shall they

that trust in their riches enter into God's kingdom ! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into God's kingdom." "Who, then, can be saved ?" was the natural exclamation of the disciples. The problem is solved by the assertion of the divine interference. With man the conversion of a rich man is impossible. Human agencies would all fail in attempting it ; but with God this, as all things else, is possible.

Peter could not refrain from contrasting the condition of his brethren and himself, who had abandoned everything for Jesus, with that of the young ruler who had just turned away from Jesus to his earthly estates. In his impulsive way he puts the question : " Lo, we have left all and followed thee ; what shall be our gain ?" The reply of Jesus is explicit : " Verily, I say to you, that ye who have followed me in this establishment of the new heavenly kingdom, when the Son of Man sits upon his glorious throne, shall sit also yourselves on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or wife or children or lands for my sake and the gospel's, that is, for the kingdom of God, shall receive a hundred-fold more now in this life, houses and brothers and sisters and mothers and children and lands, with persecutions, and shall in the world to come inherit eternal life. But there are many now appearing to be first who shall be the last,

while the last shall be first. For the Kingdom of Heaven may be illustrated by a scene in ordinary life. A man goes forth early in the morning to hire laborers for his vineyard. He makes a bargain with them for a denarius a day (good wages for the work), and they go to their task. When the day had somewhat advanced he sees other laborers standing unemployed in the public square, and tells them that if they will go to work in his vineyard he will give them a just recompense. They go. At noon, and in the afternoon, severally, he finds other laborers, and makes a like arrangement with them. At last, only an hour before sunset, he discovers some laborers unemployed and sends them to the vineyard on the same promise to give them a proper remuneration. At the close of the working hours the steward, under direction of his lord, first paid the laborers who had come last to the vineyard, giving them each a denarius. When the others received also only a denarius, they bitterly complained that they who had toiled through the heat of the day should receive no more than those who had worked only one hour. The lord answered their complaint on the very ground of justice to which they appealed. 'I do you no injustice. Did you not agree with me for a denarius. Take the denarius and go. As regards these laborers who came in last, I see fit to give the same to them that I give to you. Cannot I do what I wish with my own money? Are you angry, because I see fit to benefit these

men?" In this way those who come last into God's service shall be first in distinction, while the envious and complaining ones, who entered earlier, shall be last. For many are called into God's kingdom, but only a few are selected for places of prominence."*

With this the record of events in Perea ends. The time has come for Jesus to go up to his death. The Passover is approaching, at which He, the true paschal Lamb, is to be sacrificed. In one week more the cross is to be erected, and the ransom-blood poured out upon it for the salvation of a world from the destroying angel.

* This whole discourse appears to be an exaltation of Christ's twelve apostles above the members of the older dispensation.



LORD OF THE VINEYARD.

CHAPTER XXII.

THE GOING UP TO JERUSALEM.

LEAVING the trans-Jordanic region, Jesus led his disciples again into Judea. They were reluctant to follow, as they saw his determination to go up to Jerusalem. They were amazed at his rashness in rushing into the jaws of danger, and they were filled with fear, as they thought of the plans that had been laid by those high in power to destroy the Master, with whose fall they must fall likewise. Jesus, perceiving their trepidation, takes them aside from the road, where they might be free from all interruption, and frankly discloses to them the great event that is before them. Twice before—once in the region of Cæsarea Philippi, and once in Lower Galilee—Jesus had made a like announcement, but the disciples had failed to comprehend it. They either (as did Peter in the first instance) consider him as giving way to a false despondency, or they supposed he had some enigmatical meaning in a saying whose literal import they could not bring themselves to believe. His words, as he now gave them, were these: “Lo, we are going up to Jerusalem, and all the declarations of the prophets regarding the Son of Man shall be accomplished. He shall

be delivered to the chief-priests and scribes, and they will condemn him to death, and will deliver him to the Romans, who will mock and insult and spit upon him and will scourge him and put him to death by crucifixion and on the third day he shall rise up." The delivering into the hands of the Romans, and their insulting treatment, together with their form of putting him to death, were additional facts regarding his catastrophe, which he had not revealed to his disciples on the other two occasions. The disciples were still incredulous. They seemed to consider the Master as under the power of a visionary enthusiasm, rash in his conduct, and wild in his language. Their own minds were still grovelling, notwithstanding all they had seen and heard. The very words of Jesus regarding their future exaltation they perverted by their carnality, so that actually James and John, two of the foremost apostles, induce their mother, ready enough for the mission, to accompany them formally to the Master, and prefer for them the request that these two should sit the one on Christ's right hand and the other on his left hand in the glory of the new kingdom. Jesus, in reply to a request which betrayed such an utter misconception of the spiritual kingdom he came to establish, said with some severity : " Ye know not what ye are asking. Can ye drink the cup which I am about to drink, and be baptized with the baptism with which I am baptized?" With continued misapprehension they answer that they are able.

"Yes," replied Jesus, coming down to the level of their comprehension, "ye shall drink of the cup which I drink, and ye shall be baptized with the baptism with which I am baptized, but to sit on my right hand and on my left is not mine to give according to any adventitious choice, but belongs to those for whom my Father has eternally prepared the honors." The other ten apostles were indignant at the ambition of the two sons of Zebedee, but Jesus seized the opportunity to show all alike that selfish ambition is to be guarded against by every child of God. "Ye know that the mighty rulers of the Gentiles lord it over them, and their nobles exercise authority over them. Not so shall it be with you. But whoever wishes to be great among you, let him be your servant, and whoever wishes to be chief among you, let him be your slave, just as the Son of Man did not come to be served, but to serve and to give his life a ransom for many."

In this way we find Jesus combatting pride in the hearts of his own disciples, as in the Pharisees, up to the very close of his earthly career. Self-aggrandizement is the great enemy to the kingdom of God, and against this foe Jesus constantly directed his teachings, in every way and by every illustration urging men to humility, meekness, forbearance, and self-denial, himself the pattern of the true and faithful man, forgetting self in God.

Passing up eight miles from the Jordan, Jesus and his disciples reach the old and famous city of Jericho, where

under Joshua and Elisha the power of God had been so marvellously exhibited in ancient days. Again the divine power was to be set forth in that memorable spot by a greater than Joshua and Elisha. The destruction of the works of Satan was to be illustrated by a more speaking type than the downfall of the city walls or the sweetening



ELISHA'S FOUNTAIN.

of the brackish fountain. As Jesus approached the city of palms, lying under the brow of the Judean hills, a well-known blind beggar named Bartimai (Bartimeus, or son of Timeus) was sitting by the roadside, seeking alms, as usual, from the passers-by. As he heard the tread and the voices of the crowd that accompanied

Jesus, he asked the cause, and learned that Jesus the Nazarene was passing. He instantly recognized him as the Messiah and threw himself with his own special want upon his grace and power, crying: "Jesus, son of David, have mercy on me." Those who accompanied Jesus selfishly repressed his effort. On this he seems to have hurried to the other end of the city and to have been joined by another blind man, whom his faith had attracted. There they stationed themselves by the side of the road by which Jesus would leave Jericho on his way to Jerusalem. As soon as the crowd approached, with Jesus in the midst of them, the two blind men used the same cry again: "Have mercy on us, son of David." Opposition on the part of the crowd only made them more resolute and loud in their cry. At this Jesus stood still and told those near him to bring the blind men to him. Some sympathizing souls ran to the beggars and cheered them with the news. Bartimai in his glad haste left his cloak behind him, and in response to the Master's question regarding his wish, begged for the gift of sight for himself and his companion. Before that attentive multitude Jesus touched their eyes and used the words that all might hear: "Receive your sight—your faith has restored you." Immediately the blind beggars were neither blind nor beggars any more, but with loud praises to God for recovered sight, joined the throng who accompanied Jesus, while through that astonished crowd these praises

were echoed until the procession was like that of a triumph through the fertile plain. The knowledge that Jesus was again in Judea and had passed through Jericho excited the heart of Zaccai (Zaccheus), who was the chief tax-officer of the Jericho district. This wealthy publican endeavored out of curiosity to get a view of so famous a teacher and wonder-worker. He seems to have had no deeper motive in his effort. As Zaccai was a short man, the crowd completely shut off Jesus from his sight. He accordingly hurried to a point in advance of the moving multitude and climbed a wide-spreading sycamore (or fig-mulberry), from whose branches he obtained a fair view of Jesus as he approached. There he expected the incident would end. But Jesus saw him and knew his purpose. His whole life was to turn on that pivotal moment. "Zaccai, hasten and come down, for to-day I must stay at thy house." These words of Jesus seem to have won his heart. His mind was made up with regard to the character of the Master. He saw the Messiah of Israel. The rumors which he had heard for two or three years regarding the Nazarene, and which had floated unsubstantially in his mind, were now suddenly made real and true,—were crystallized into fact, and presented clear to his faith. He responded heartily to the Master's proposal. He hastened to his side, conducted him to his house (probably in the immediate vicinity), and welcomed Jesus and his disciples as his guests for the night, much to the disgust of the

whole multitude, who with deep prejudice reprobated this familiarity with a publican, who had gained his wealth by extortion and under the hated Roman government.

Zaccaï, in the presence of his new-found Messiah, devoted the half of his whole property to the poor, and pledged himself to restore fourfold to every one he had



SITE OF JERICHO.

ever defrauded. This was probably equivalent to the giving up of his entire estate. If one-eighth of that estate had been obtained by extortion, as was most probably the case, then a fourfold restitution, after giving one-half of his property to the poor, would exactly exhaust his means. The act was a shining seal of his sincerity, which received

additional testimony from the lips of Jesus,—“To-day salvation has come to this house, inasmuch as he also is a son of Abraham in the highest sense, although despised by the sons of Abraham according to the flesh. Just such lost men as Zaccai has felt himself to be, and as all men really are, has the Son of Man come to seek and save.” The crowd who had accompanied Jesus felt that there was something peculiarly significant in this journey to Jerusalem. His words had been more pointed, the Jericho miracle had revived the memory of the resurrection of Lazarus, and his manner had been remarkably impressive as he led them in the way. Moreover he was moving directly into the teeth of danger, and his confidence suggested some miraculous triumph which he was about to achieve in order to set up the long-expected kingdom of God. Their hearts were just as proud, their views just as narrow as ever, while they excitedly expected a sudden epiphany (or anaphany, if we can use the Greek word of the text) of the grander than Solomonian royalty, and so followed Jesus with enthusiasm. It was to this carnal spirit that Jesus directed this parable in the house of Zaccai, or perhaps in front of his door. “A nobleman went to a distant land to receive from the emperor the investiture of a tributary or dependent kingdom, and then return to its government.* And having summoned ten of his servants, he gave

* The case of Archelaus, thirty years before, was exactly in point. The Jews sent an embassy to Cæsar to protest against his succession.

them each a mina,* with a command to use it in trade till he returned. Now the citizens hated him and sent an embassy after him, saying, 'We do not wish this man to be our king.' And it came to pass, when he had received the kingdom and had returned, that he ordered his servants to be called to him to discover who had used it and in what trade. The first came and said, 'Lord, thy mina has gained ten minas.' The king's reply was a cheering surprise. 'Excellent! my good servant. Because thou hast been faithful in a very little, take the governorship of ten cities.' The second, who had gained five minas, was in like manner promoted to be the governor of five cities. But one of the ten came and said, 'Lord, here is thy mina, which I have kept laid away in a napkin; for I feared thee because thou art a stern man. Thou takest up what thou didst not lay down, and reapest what thou didst not sow.' To this the king replied: 'Out of thine own mouth I shall judge thee, wicked servant. Thou knowest that I am a stern man, taking up what I did not lay down, and reaping what I did not sow. Then why didst thou not give my money to the banker, and I, returning, would have had it with interest?' Then turning to those standing by, he said: 'Take away the mina from him, and give it to the one who has ten minas, for I tell you that to every one who has, it shall be given; but from the one who has not, even what he has shall be

* About fifteen dollars.

taken away from him. But those enemies of mine, who did not wish me to be their king, bring them here and slay them before me.’’ In this parable Jesus taught them to regard the coming of the Messiah in his kingdom as a time of reckoning, for which they had now to prepare in the rightful use of their spiritual opportunities. The open enemies of the Messiah should at that day be cut off, while the unprofitable servants, the nominal friends, should be stripped of their trusts and degraded before their brethren.

The Passover was now close at hand. On the Friday preceding that great feast Jesus arrived at Bethany, where a warm greeting from Lazarus and his two sisters awaited him. The fact that Jesus was at Bethany became soon known to the people of the neighborhood, who flocked to the village to see the risen Lazarus in the presence of his deliverer. Simon the leper, who resided at Bethany, and who seems to have been the father of Judas Iscariot,* gave an entertainment to the returned Teacher the very day of his arrival. At this banquet Lazarus was a joint guest with Jesus, while Martha took active part (as was her wont) in the details of the service. While the company were reclining, Mary entered carrying an alabaster vase containing a pound of very costly liquid nard-ointment, and approaching Jesus, broke the neck of the vase and poured the contents first upon his head and then upon

* Compare Matt. xxvi. 6, Mark xiv. 3, and John xii. 4.

his feet, wiping the latter with her flowing hair, so that the house was filled with the delightful odor. Some of the disciples were shocked at this extravagance on Mary's part, and their displeasure found a voice in Judas Iscariot. "Why is this waste? Why was not this ointment sold for three hundred denarii and added to our fund for the poor?" While the other disciples had honest, though low, views of the transaction, Judas spoke as a hypocrite, grieving really at his personal loss of the additional sum he might have carried in the bag, as treasurer of the little company of disciples, and from which he might have peculated, as had been his habit. Jesus, with special look at Judas, replied to all the murmurers. "Why trouble ye this woman? she has wrought a good work on me. For ye always have the poor with you, and when ye wish ye can do them good; but me ye do not have always. She has done what she could. In pouring this ointment upon me, she has in a lofty faith anticipated my death, and anointed my body for burial. Verily, I say to you, wherever this gospel shall be preached in the whole world, that which she has done shall be spoken of as a memorial of her." This was not only a rebuke to the murmurers, but a testimony to the clear faith of Mary, who seems to have been the only person living who comprehended our Lord's humiliation and looked for his death. Judas Iscariot from this moment abandoned the service of Jesus. With a low worldly heart of avarice, utterly unable

to see the spiritual character of the Messianic kingdom or to appreciate the sublime virtues of Jesus, despairing of increasing his pecuniary fortune from the small resources of the apostolic band, and smarting under the last rebuke which he felt was specially directed at him, he hurried off from quiet Bethany to try a new source of



HALF-SHEKEL.

gain in the bloodthirsty desires of the Jerusalem priests.

[It was probably three days later (as we shall see hereafter) that he had his first interview with the chief-priests and the Levitical guard of the temple. He found them ready enough to pay his treachery. If he would deliver Jesus up to them by a stroke of craft, they would give him thirty shekels.* The great point to be sought by the conspirators was the detachment of Jesus from the crowd that usually accompanied him, and his arrest at such a time of comparative isolation. In effecting his arrest at such a time, Judas would be a valuable help, as giving information of the fortunate moment to the authorities. After this nefarious contract it became necessary for Judas to rejoin the apostolic band and to maintain an apparent devotion to the Master whom he hated.]

The next morning Jesus continued his progress to Jerusalem. His entrance was to assume a symbolic form

* About eighteen dollars.

He was to leave the simplicity and humility of his demeanor for a brief season for an illustration of his Messiahship and the confirmation of his disciples' faith. Accordingly he sent two of his disciples forward to the next village of Bethphage, that lay under the southeast slope of the Mount of Olives, with orders to bring to him an ass and its unbroken colt which they would find tied in the village street. They were also told to say to any one who should ask an explanation, that the Master had need of them, which would immediately secure the permission. The two messengers found all as Jesus had said, and brought back the two beasts, placed their outer garments on them as saddles, and seated Jesus on one of them, probably with a view of changing the animals before reaching the city. In this manner the prophecy of Zechariah* was exactly fulfilled, which was one of those identifying marks of the Messiah with which the prophecies abounded. As Jesus left Bethany in this simplicity of pomp, the multitude gathered about him in overflowing enthusiasm and flung their cloaks before him as a carpet for his beast to walk upon. Some climbed the trees and cut off branches with which they strewed the road. By the time the procession reached the crest of the ridge, where they began to descend the Mount of Olives and where Jerusalem in its beauty burst upon the view, the enthusiasm of his disciples reached such a pitch that

* Zech. ix. 9.

they shouted out the praise of God for the wonders they had seen wrought by Jesus, and used the words of the 118th Psalm in Messianic application to him : “ Hosanna (or ‘ save now’)! Blessed is he who cometh in the name of the Lord! Blessed is the kingdom of our father David that cometh in the name of the Lord! Peace now is given in the heavenly kingdom, glory is ours in the highest measure, ‘ hosanna’ has now its highest meaning. The King of Israel is here,” A large part of this accompanying and shouting crowd were Galileans and others who had come up to Jerusalem to attend the feast, and who, hearing that Jesus was in Bethany on his way to Jerusalem, had come out with palm-branches to meet him and escort him to the city. They were probably not aware of the extreme measures of the priests and rulers against Jesus, and in their free Galilean manners did not suspect the true condition of the Jerusalem mind or the dangers that grew out of it. They were overjoyed to greet again one who had so long made Galilee glad, and who had been now separated from them for six months, and they never think of caution in their excitement. The sentiment was probably not a distinctively religious one. There was very little, if any, recognition of a Saviour from sin. It was a patriotic movement and one of personal attachment. Perhaps an excusable Galilean pride had something to do with it. Jesus was a Nazarene, and his wonderful acts they can claim as an honor to Gali-

lee. The patriotic element of the transaction was fortified as against the Romans by the vast numbers of Jews who were now in Jerusalem, which enabled the Jewish spirit to act very freely. The raising of Lazarus seems to have been the marvellous act on which the people most dwelt with enthusiastic praise and delight, and which drew out to Bethany this multitude as his escort. That wonderful work so near Jerusalem was like an earthquake in the community, and this was its tidal wave. The Pharisees were naturally incensed and alarmed at this excitement in Jesus' favor. Some of them, who had gone out and joined the crowd, asked him to rebuke his disciples and stop their praises. But all the answer these envious intermeddlers received was a solemn approval of the people's cry : "I say to you, that if these keep silent, the stones will cry out."

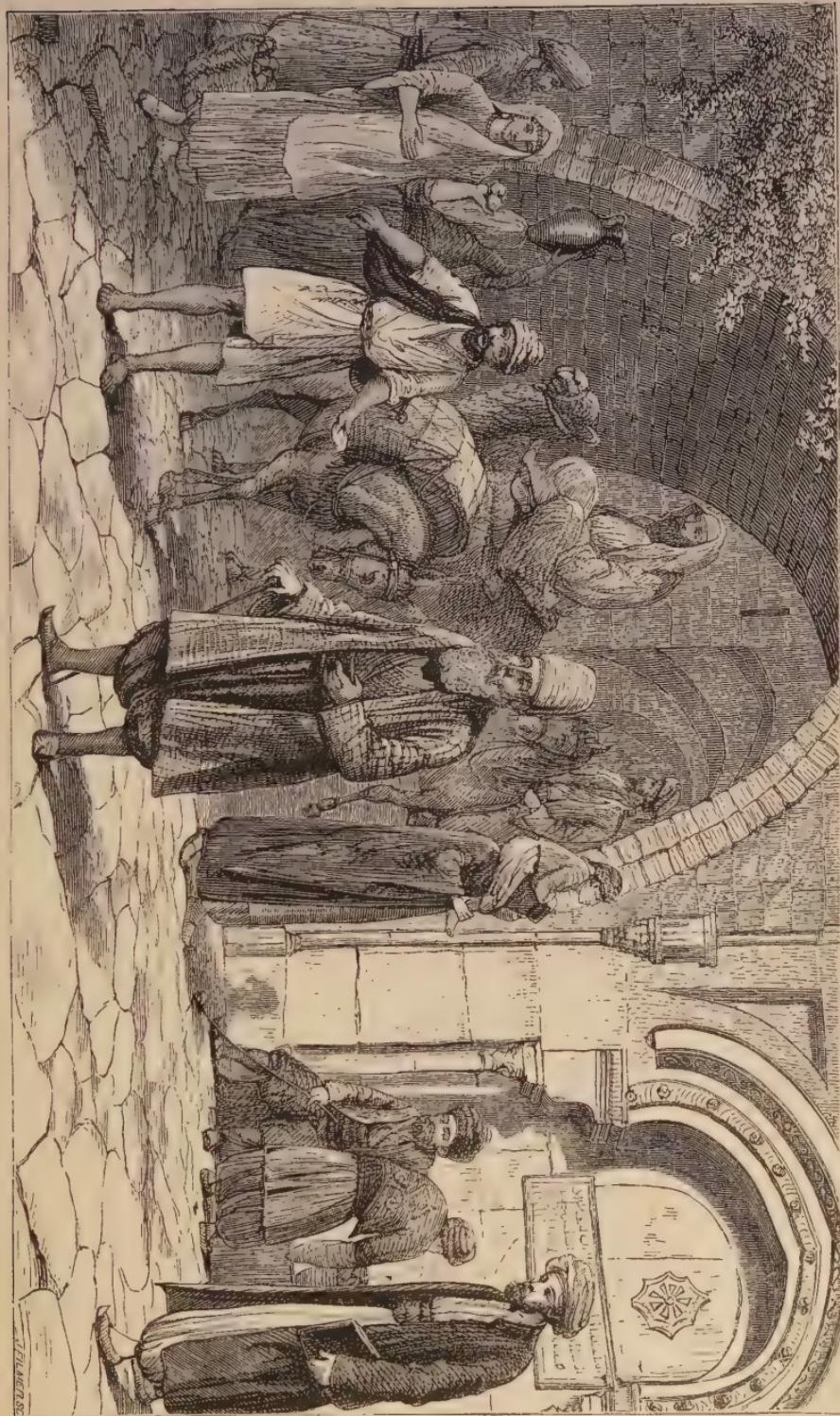
On the slope of the Mount of Olives, over against the thronged city, the rude procession halts and Jesus speaks in tears. "Jerusalem, O that thou also hadst known, even in this late day of thine, the things that belong to thy peace ! But now they are hidden from thine eyes. For the days will come upon thee when thine enemies will throw a wall around thee, and encircle thee with their armies, and shut thee in on every side, and will level to the ground thee and thy children in thee, and will not leave in thee stone upon stone, because thou hast not

known the opportunity of thy visitation.”* After this sad and formal utterance over the apostate city, Jesus, accompanied by his disciples and adherents, passed down to the Kedron and over that little brook, up the steep acclivity, to the city-gate. The sudden entrance of so large an excited crowd, created a great commotion throughout Jerusalem. People thronged toward the triumphal procession, eagerly inquired who it was who formed the centre of this movement, and were answered by the Galilean escort: “This is Jesus the prophet, from Nazareth of Galilee.”

Leaving the ass and colt at the gate of the temple-court, Jesus entered within the holy precinct, and was soon surrounded by blind and lame persons, who frequented the temple-court for alms. On the unexpected appearance of Jesus, so well known by his reputation to the unfortunate, they hurry to crave his healing mercy and receive the answer of their faith, while those who had accompanied him from Bethany hear their own cry of “Hosanna” repeated by the boys who happened to be at this time in the temple-court. These miracles wrought before their eyes, and these shouts of praise to Jesus as the Messiah, sounded in their ears, exasperate the chief-priests and scribes, stirring up afresh their jealousy and hatred of the

* A visitation of God, when he offers new grace or new condemnation. Cf. Isaiah x. 3, and Jer. vi. 15. *ἐπισκοπή*.

STREET SCENE IN JERUSALEM.



Galilean, against whom they had planned destruction, to be consummated so soon as they dared to attempt it. "Hearest thou not what these children are saying?" they ask, with an implication that he was guilty of blasphemy in permitting them to utter such cries unrebuted. "Yea," replies Jesus; "have ye never read 'Out of the mouth of babes and sucklings thou hast prepared praise?'"* The interference was like that of the Pharisees on the Mount of Olives, and the reply was equally an endorsement of the ascriptions that were paid to him as the Messiah.

After a short stay at the temple, Jesus withdrew, as evening approached, and sought a quiet night at Bethany. He found means to avoid the multitude and seek this retirement in company with the twelve apostles only.

* Ps. viii. 2. "Strength" (*ῥῆ*) = "praise" (*αἰνῶς*). Cf. Ps. xxix. 1; Exod. xv. 2; 2 Chron. xxx. 21.

CHAPTER XXIII.

THE BARREN FIG-TREE AND THREE PARABLES AGAINST THE PHARISEES.

THE next day, probably toward noon, he again started for Jerusalem with the apostles. On the way he went to a fig-tree seen from afar, to find some figs to satisfy his hunger, but found only leaves, although the time for gathering figs* had not yet arrived. The tree was barren, notwithstanding its foliage. The Master then uttered a solemn curse upon the tree before his apostles: "Let there nevermore be fruit on thee for any one to eat," a symbolic action, pointing to the Jewish nation with its outward profession and inward barrenness, as cursed of the Lord, and indeed to all hypocrites who present a fair appearance without vital godliness and its legitimate fruit. Such striking scenic illustrations of truth were peculiarly adapted to the Oriental mind, who have always sought in outward nature the types of eternal truth, from which method of instruction our more strictly philosophic habits of thought (so called) have greatly alienated us, so that we are even startled at beholding them,

* Compare *καὶρὸς σύκων* here (Mark, xi. 13) with *καὶρός καρπῶν* in Matt. xxi. 34.

and often find it hard to receive their full force. The deficiency is in us and not in the mode of instruction.

After cursing the fig-tree, Jesus passed on to Jerusalem, and added a new cause of astonishment and indignation to the priests. If they were exasperated the day before to see him escorted in triumph by a vast crowd to the temple amid Messianic cries, much more were they incensed now to behold him, by a supernatural energy, thrusting forth from the holy court all the buyers and sellers, and overturning the tables of the money-changers and the benches of the dove-merchants. These money-makers had been allowed by the degraded priesthood to defile the holy place with their sales, under the excuse that foreign Jews must have some convenience to change their foreign money, and worshippers must have victims to sacrifice. What rendered this exhibition of power on the Master's part the more striking was, that he had wrought the same work at the beginning of his ministry, as one of the very first manifestations of his Messiahship. The two events must have been closely associated in the minds of the priests, and were thus calculated, if they had not been so hardened, to produce deep conviction of his divine authority. Together with this expulsion of the traders, Jesus forbade the carrying of bags, bundles, and utensils through the sacred court, as had been the custom, at the behest of covetous and avaricious men, who would not exempt even the temple precinct

from their grovelling worldliness. As the bystanders gazed with amazement at this high-handed act, which was a rebuke to the rulers who had permitted the sacrilege, as well as to the traders, Jesus exclaimed : “ Is it not written, ‘ My house shall be called a house of prayer for all nations?’ but ye have made it a den of robbers.” The quotation was from Isaiah, lvi. 7, and the assertion that followed was borrowed from Jeremiah, vii. 11. Thus from God’s word was Jesus accustomed to meet the wickedness of the chief men of the nation, showing them how far they had virtually despised that Word by their traditions and practice.

Under these new exasperations the malignity of the scribes and priests was kindled to a new intensity, but their anger was powerless while the mass of the people, especially of the Jews from Galilee, hung upon his teaching and were fascinated by his presence. Under this condition of things Jesus was able each day to come in early to Jerusalem, and teach in the temple till evening, when he returned to spend the night at Bethany. On the morning* after he had cursed the fig-tree, when they were again on their way to Jerusalem, the disciples noticed the withered foliage (which they had failed to see the evening before on their way to Bethany by reason of

* If the triumphal entry was on a Friday, then on Saturday (Sabbath) he cursed the fig-tree, and on Sunday the disciples observed the effects of the curse.

the darkness of night), and called his attention to it with the question from Peter : “ How did the fig-tree wither so suddenly ? ” Jesus implied that it was his faith which had wrought the wonder, by this reply : “ Have faith in God ; for verily I say to you, that if ye doubt not, but have faith that what ye say shall happen, not only will ye accomplish what I have done with this fig-tree, but ye can say to this Mount of Olives, ‘ Be lifted up and cast into the sea, and it shall be done.’ Because of this prominence of faith in all human co-operation with God, I say to you, that with regard to all things for which ye ask in prayer, have faith that ye receive them and they shall be yours. And, as removing an obstacle to the attainment of this faith, when ye are praying, forgive every one against whom ye have aught, that your Father in heaven may forgive you your transgressions. But if you do not forgive, neither will your Father in heaven forgive your trespasses ; and faith is impossible in such a case.”

On our Saviour reaching the temple this third day, and beginning, as usual, to teach and proclaim the glad tidings of his kingdom, a formal group of chief-priests, scribes, and elders, forming probably the whole Sanhedrim, or a very large committee of the Sanhedrim, waited upon him with an expostulation and protest in the form of a double question, first as regarded the character of his authority, whether prophetic or Messianic, and secondly

as regarded the source of his authority, whether divine, human, or assumed.

The presence of the people made these dignitaries behave very warily, and they, doubtless, assumed an air of sincerity in putting these questions. The more sincere they might appear, the more doubt they could throw over



SAMARIA THE HILL.

the Messiah's claims before the people. But Jesus treated them as arrant hypocrites, and understood their questioning as an opposition and protest against his presence and teaching. Hence his reply : "I will also ask you a question, and if you answer me that satisfactorily, then I will tell you the character of my authority. Whence was the baptism of John [the doctrine and the rite], from heaven or

from men as its source? answer me." After talking and arguing among themselves to know what answer to give to this question, and seeing that if they should say John's baptism was divine, they would be met by a rebuke for not adhering to him, while, if they said it was human, they would be in danger of being stoned by the people, who enthusiastically honored John as a prophet,—in this dilemma, they were forced to answer Jesus that they did not know whence John's baptism was, thus making patent their hypocrisy and the utter hollowness and insincerity of their question to Jesus. For the people could see that the ignorance regarding John was mere pretence, and would readily draw the inference that the position now before Jesus was dishonest. Jesus further implied by his question that their treatment of John and of himself was the same, that in both cases they had rejected the clearest evidence, and had trampled on their own convictions. To their noncommittal reply, Jesus answered that he would not then tell them the character of his authority. The higher of the two questions they had put was as to the source of authority, and this is the style of question Jesus puts to them regarding John. He does not ask them what the character of John's authority was (to wit, prophetic), but *whence* was it. He thus, as it were, teaches them, that, if they would think more of the source of his (Jesus') authority as clearly revealed in his life and works, they would have no difficulty in discovering him to be the Mes-

siah. They had put the wrong question first. The Master then went on and said : " I wish your opinion on this point. A man had two sons, and going to the first, he said, ' My child, go to-day and work in my vineyard.' But he replied, ' I do not wish to go.' Afterward, however, he changed his mind and went. Going to the second, he gave the same order, and his answer was, ' Yes, sir,' and he did not go. Now which of the two did his father's will?" The Sanhedrim readily answer, " The first." Then came the pointed application to these enemies of the truth. " Verily, I say to you, that the publicans and harlots go before you into the Kingdom of God. For John came to you in a pure and devoted life and ye did not believe on him, although ye professed to be so godly, while the publicans and harlots, who were open rebels against the truth, did turn and believe on John, receiving baptism at his hands. Moreover, ye, the rulers and leaders in the land, when ye saw this change on the part of the depraved, did not follow their example and turn from your unbelief to the obedience of faith. Ye are not like the first son, who, notwithstanding his original refusal, turned and did the will of his father."

Although many of the rulers probably retired under this unexpected defeat, having come out to the assault in great confidence, some of them remained among the people. Jesus follows up his advantage by another parable which they would learn unexpectedly to apply to

themselves. “A man of estate planted a vineyard, and put a fencing around it, and dug a wine-vat in it, and built a tower for the watchman, and let it out to farmers, and went off from the country for a long time. But when the time of gathering the fruit had approached, he sent to the farmers a servant in order to receive from them his share of the vineyard’s yield :



FARMERS LYING IN WAIT.

but the farmers beat the man and sent him away without anything. Then the lord of the vineyard sent a second servant, but he was treated worse than the first. They stoned him and bruised him in the head, and so sent him away in sad plight. A third servant being sent was mortally wounded and then cast out of the vineyard.

Still other servants were sent to a large number, all of whom were either slain or beaten by these savage tenants. At length the lord of the vineyard said : ‘ What shall I do ? I shall send my beloved son ; surely, when they see him, they will respect him.’ But when the farmers saw his son, they conferred together and concluded to kill him as a sure way to get full and sole possession of the vineyard. So they cast him out of the vineyard, and put him to death. When, then, the lord of the vineyard comes, what will he do to those farmers ?’ The people near, immediately interested in the parable, reply, “ He will thoroughly destroy them and let out the vineyard to other farmers who will render him the proper fruit in the gathering season.” As Jesus assented to this reply, there were some who understood the reference to the Jewish nation, and exclaimed in the usual formula of averting an evil.* Jesus then added : “ Have ye not read this in the Scriptures, ‘ The stone which the builders rejected, this has become the head of the corner. This is the Lord’s doing and is wonderful in our eyes ?’† In accordance with this I tell you that the Kingdom of God shall be taken from you and given to a people who yield its fruits. And he who falls on this stone will be broken, but on whomsoever it falls it will make an end of

* μη̄ γένοιτο, like the Heb. תְּבִנָה, wrongly rendered in E. V., “ God forbid.”

† Ps. cxviii. 22.

him.”* There seems to be a reference to the double effect of the Messiah’s presence. To some he will be the cause of a fall which breaking the heart, saves the soul ; to others he will be a destroying power. He is set (as Simeon said) for the fall and rising again of many in Israel, while to many he becomes the savor of death unto death.†

With all this plain and earnest speech, which most pointedly held up the rulers to the scorn of the people, the foiled adversaries were obliged to leave Jesus untouched, as they saw the masses regarding his prophetic character with awe. While Jesus thus reproached the Pharisees for their rejection of God’s own Messiah, so long promised and prophetically described, and now so plainly proclaimed and certified, he did not omit to bring the same lesson of rebuke to the very throngs who surrounded him with a superficial admiration. There was in their hearts a virtual rejection of his holy demands. So long as he healed their sick, and excited their wonder by his word as well as work, they were ready to cry Hosanna, but when he demanded a true participation in the heavenly kingdom by a spiritual life, they did not or would not understand him. To these especially he spoke

* λιημαω, in Daniel ii. 44, translates the Heb. שׁתַ, which does not mean “grind to powder,” but “make an end of.” λιημαω is literally “to winnow away as chaff.”

† The ordinary interpretation may be the true one, that two degrees of infliction are designated, the former in this world, the other in the world to come.

this parable : “The kingdom of heaven in its relation to men may be represented by a king who made a marriage festival for his son. And he sent his servants to invite the invited to the marriage festival, and they refused to come. Again he sent other servants, saying : Say to the invited, ‘Behold, my noon-feast is prepared, my bulls and my fatted animals are killed, and all things are ready ; come to the marriage festival.’ But they giving no heed went off, one to his farm, another to his mercantile business, and the rest seizing his servants, insulted and slew them. When the king heard of it, he was angry ; and sending his battalions he destroyed those murderers and burned their city. Then he says to his servants, ‘The festival is ready, but the invited guests were not worthy. Go, then, to the corners of the roads, and as many as ye find, invite to the marriage festival.’ And the servants, going forth into the roads, gathered all as many as they found, both wicked and good, and the festival was filled with guests. But the king on entering to inspect the guests, saw there a man not clothed in a festival garment.* And he says to him, ‘Friend, how didst thou enter here not having a festival garment?’ And he was silent. Then said the king to the attendants, ‘Binding him hand and foot, take him up and cast him out into the outer darkness, where shall be the weeping and the gnashing of teeth.’ For many are invited, but few are selected.”

* An allusion to Zeph. i. 8.

In this parable he exhibited the general apathy of the people in heavenly things, and their slowness to apprehend the spiritual character of the divine kingdom with its lofty joys. These parabolic teachings were calculated to take far deeper root in the popular mind than naked didactic assertions and exhortations. The pictures drawn by Jesus could not be erased from their memories. The power of the truth was made more insinuating and permanent. In the house, or shop, or the wayside, or on the sick-bed these graphic portraits would furnish ever a new text for thought and conviction. They were not intended to conceal, but to illumine the truth.

CHAPTER XXIV.

THE FINAL OVERTHROW OF THE PHARISEES, WITH WARNINGS AND DENUNCIATIONS.

THE Pharisees, having failed to excite the Jewish populace against Jesus, and having thus failed to bring about such a catastrophe as was sometimes done independently of the Roman authority, which would maintain a prudent ignorance of the transaction,* determined to cause the direct interference of that authority as the most available method of destroying their enemy. To this end they resolve to engage Jesus in conversation on such subjects as would lead him to an utterance inimical to the Roman power, which would cause his arrest and punishment as a mover of sedition. The plan was exceedingly adroit. Men were to approach Jesus with a question concerning the payment of tax to the Roman government, as a question burdening their conscience. They were to appear as tried souls honestly seeking relief from the great Teacher, who never turned a deaf ear to the needy. If Jesus should approve of the tax, he would offend the prejudice of the Jewish multitude and so the Pharisees would win them as allies. If he should denounce the tax, his

* The case of Stephen, a few months later, was such a one.

immediate arrest by the Roman authority would ensue. No scheme was ever better laid by wicked men. The net seemed to be completely around the prey and escape impossible. Some of the disciples of the Pharisees, men whose youth would seem to testify to their ingenuousness and would not arouse suspicion in Jesus' mind, are chosen as the actors in this scene, and with them are associated some of the Herodian party, who were advocates of a Jewish national independency under Herodian monarchs. Both Pharisees and Herodians are restive under the Roman procuratorship, and would be secretly glad to create an agitation on the tax question, while at the same time they would get Jesus out of the way. Their emissaries mingle with the crowd, and at length the question is put: "Teacher, we know that thou art true, and speakest rightly, and teachest the way of God in truth, and art independent

of all others, not regarding the favor of man, and so nothing can hinder thee from giving us an answer to our earnest ques-



COIN.—ANTIOCHUS THE GREAT.

tion. Tell us what is your view. Is it right for us to pay tax to Cæsar or not?" Jesus, well aware of their wicked craft and hypocrisy, announced his knowledge of them as he makes his reply. "Hypocrites, why do ye try

your craft upon me? Bring me a denarius, such as you pay as tax." When it was brought, he continued, pointing to the coin with his finger, "Whose is this likeness and inscription?" They answer, "Cæsar's." Then followed the weighty words of the Lord's reply, which so briefly yet so fully settle the whole question of submission to human law: "Pay, therefore, to Cæsar what is Cæsar's, and to God what is God's."

This answer both astonished them in its escape from the dilemma and silenced them by its completeness. Jesus had again triumphed over Pharisaic cunning, and they could only retire under their discomfiture. On the same day the Sadducees came to him with a question by which they endeavored to puzzle him. These materialists and Jewish epicureans sought to thwart so holy a teacher as Jesus, but never seemed to show the malignity of persecution toward the Gospel until after the resurrection of the Lord, when the apostles began to testify to the actual resurrection of the body of Jesus.* At this time they probably desired to show their own superiority to the Pharisees in posing the Galilean teacher, and gaining a triumph for their boasted intellectual power. "Teacher," was their address through their spokesman, "Moses wrote as our law, that if any man die and leave a wife without children, his brother shall marry the widow and raise up a family to bear the name of the deceased. Now

* Acts, iv. 1, and v. 17.

there were with us seven brothers. The first died childless and left his wife for the second. Then the second and third had a similar experience. At length all the seven had had her as a wife and had died. Last of all the woman died. Now, then, in the resurrection, of which of the seven will she be the wife? for all the seven had her." To this Jesus replied, "Your mistake is from ignorance of the Scriptures and of the power of God. You know neither what God can do, nor what he has declared he will do. Hence your Sadducean materialism and naturalism. The children of this world marry and are given in marriage, but those who are deemed worthy of reaching that world of glory, which you deny, and that resurrection of the dead which appertains to it, neither marry nor are given in marriage. The multiplication of progeny, for which marriage was instituted, will be needed no more, as there will be no more death to create vacancies. For they are like God's angels in their endless career, and as children of the resurrection, brought by it into the completeness of their glory, they enjoy all the holy and rapturous prerogatives of the children of God. Furthermore, that the dead are raised, have ye not read in that passage of Moses, where he speaks of the miracle of the burning bush (for the books of Moses ye acknowledge to be divine), 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not a God of the dead, but of the living, and

indeed all are living in him ; no soul can perish.* Hence ye take a false position in your Sadducean creed." This answer to the Sadducees still more affected the crowd with admiration and astonishment, while scribes of the Pharisaic ranks, forgetting their hatred and hostility, were so delighted with the signal defeat of their rivals, that they could not restrain their praises.

The Sadducees had nothing more to say. But their defeat (by a confusion of thought very often seen where the controlling desire is strong) seemed to encourage the Pharisees to try again to overthrow Jesus in colloquy. One of their number, learned in the law, approached and asked Jesus : " Teacher, which is the great commandment of the law—the first of all ?" And Jesus answered by quoting from the Pentateuch : " The first commandment of all is, ' Hear, O Israel, the Lord our God is one God, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' † This is the first and great commandment. And the second is like it, to wit : ' Thou shalt love thy neighbor as thyself.' ‡ There is no other commandment greater than these. By these two the whole law and the prophets hang." The scribe was charmed by this brief yet full reply, and throwing off his low cunning, frankly spoke out his admiration. " Well

* The *πνωτον ψευδος* of the Sadducees was the extinction of the soul. Hence the rest.

† Deut. vi. 4. ‡ Lev. xix. 18.

said, Teacher! Thou sayest truly that God is one, and that there is no other but him ; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love one's neighbor as one's self is more than all burnt-offerings and sacrifices." Jesus, pleased with this wise appreciation of the truth, exclaimed : "Thou art not far from the kingdom of God!"

By this time a large group of Pharisees had gathered around Jesus expecting to see him overcome by their champion. It was now his turn to put questions. He uses the privilege accorded to a successful opponent, and becomes aggressor instead of defendant. His questions put to the Pharisees are : "What do ye think regarding the Messiah? Whose son is he?" They immediately reply, "The son of David." It was this answer, which they were always ready to give, that Jesus desired to elicit. He is going to show them that they look at one side only of the Messianic character, and that the human side, and so only support their low worldliness by the Messianic ideas, and that thus they, the leaders of thought and opinion, and the teachers of the people, were unfit for their position. "How say ye," he continued, "that the Messiah is the son of David? For David himself said, as inspired by the Holy Spirit, 'The Lord said to my Lord, Sit on my right hand until I make thine enemies thy footstool.' Now then, if David called him Lord, how

is he his son?" The Pharisees thus questioned were entirely at a loss how to reply, for their thoughts had never soared to this high view of the Messiah ; but the mass of the people around Jesus were delighted at his words, and took with eager satisfaction the bewilderment of the Pharisees. New light was breaking upon the minds of the people, and the prestige of the Pharisaic rulers was shaken. There is always a delight, as of a snuff of freedom, in such an experience.

While the people were thus gathered around him, he said to his disciples, so that all could hear, as a corollary to his exhibition of the ignorance of their public teachers, " Beware of the scribes, whose hearts' desire it is to walk in long robes and receive salutations by their titles in the public squares and to occupy the seats of rank in the synagogues, and the highest couch at banquets. As they sit in Moses' seat, all that they tell you to observe, observe and do, but avoid following their example, for their teaching and practice disagree. They even bind together heavy and intolerable burdens of human tradition, and place them on men's shoulders, but are not themselves willing to move them with a finger. All their deeds are done for display. They make their phylacteries of uncommon and conspicuous size, and in like manner, enlarge the fringes in the borders of their garments.* The names of Rabbi, Abi, and Mori (' My Great One,'

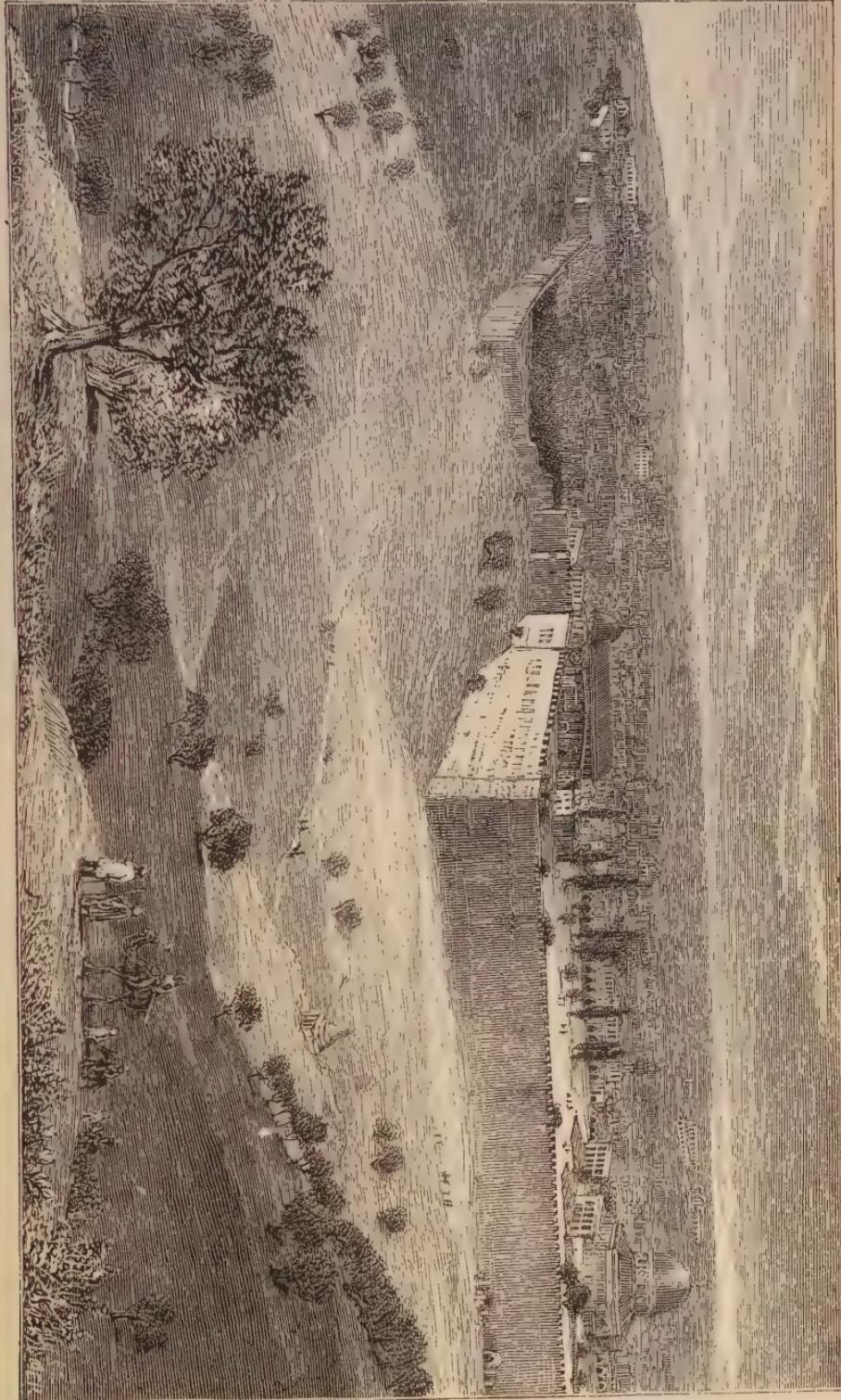
* Num. xv. 38, and Deut. xxii. 12.

'my Father,' and 'my Teacher'), by which they love to be saluted, are not to be used toward you, for ye are all brethren, having one Father in heaven and one Teacher, even Christ. Superiority among you shall be the qualification for a useful servant's place. Whoever will exalt himself shall be humbled, and whoever will humble himself shall be exalted." Growing warm in his speech as he indignantly contrasted a true godly humility with the example of selfish pride which was set by the Pharisees and scribes, he burst forth into a flood of holy invective: "Woe to you, scribes and Pharisees, hypocrites! for ye shut the kingdom of heaven in men's faces. For yourselves do not enter, nor those entering do ye permit to enter. Woe to you, scribes and Pharisees, hypocrites! for ye are devouring the houses of poor widows, even while ye are pretentiously making long prayers. For this reason ye shall receive the more signal punishment. Woe to you, scribes and Pharisees, hypocrites! for ye go around the sea and the land to make one proselyte, and when he becomes one, ye make him two-fold more a son of hell than ye are yourselves. Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing, but whoever swears by the gold of the temple owes the fulfilment of his oath.' Ye are foolish and blind, for which is greater, the gold or the temple which sanctifieth the gold? And 'Whoever swears by the altar, it is nothing, but whoever swears by the gift upon

it owes the fulfilment of his oath.' Ye are foolish and blind, for which is greater, the gift or the altar which sanctifieth the gift? He who sweareth by the altar sweareth by it and by all upon it, and he that sweareth by the temple swears by it and by that which dwells in it,* and he that sweareth by heaven sweareth by the throne of God and by him who sitteth upon it. Woe to you, scribes and Pharisees, hypocrites! for ye attend to the tithes of the mint and the anise and the cummin, and disregard the weightier matters of the law, judgment and mercy and faith. These things ye ought to attend to, and yet not disregard the others. Ye are blind guides, who strain out the gnat and swallow the camel. Woe to you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and the dish, but within they are full of violence and recklessness. Thou blind Pharisee, cleanse first the inside of the cup and the dish, in order that their outside also may become clean. Woe to you, scribes and Pharisees, hypocrites! for ye are like plastered sepulchres, which on the outside appear beautiful, but within are full of dead bones† and all uncleanness. So also ye on the outside appear to men righteous, but within ye are full of hypocrisy and iniquity. Woe to you, scribes and Pharisees, hypocrites! for you build the tombs of the prophets and ornament the sepulchres of the righteous, and say,

* *i. e.*, the gold of the temple.

† See *νέκρων ἵππον*, in Pind. Fr., for *νέκρων* as adjective agreeing with its noun.



JERUSALEM.

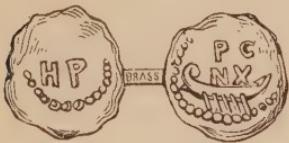
' If we had been in the days of our fathers, we should not have been participators with them in shedding the blood of the prophets.' So that ye testify to yourselves that ye are the sons of those who slew the prophets. And ye have filled up the measure of your fathers. Ye serpents, ye offspring of vipers, how will ye escape from the damnation of hell? Wherefore, lo, I send to you prophets and wise men and scribes, and some of them ye will kill and crucify, and some of them ye will scourge in your synagogues and will persecute from city to city, so that upon you may come all the righteous blood poured out upon the earth, from the blood of righteous Abel to the blood of Zacharias, son of Barachias,† whom ye slew between the temple and the altar. Verily, I say unto you, all these things will come upon this generation. Jerusalem, Jerusalem, that killeth the prophets and stonest those who are sent to thee, how often I wished to gather together thy children as a hen gathers together its young under its wings, and ye refused! Lo, your house is left to you desolate. For I say to you, ye will not see me henceforth until ye say, ' Blessed is he that cometh in the name of the Lord.' "†

On this same day in which Jesus had spoken so much

* Perhaps the name of the prophet Zechariah is here used mystically for Jesus himself, who was slain in Passover-time and at the Holy City, which is (as it were) between the temple and the altar.

† The Lord's second coming to Jerusalem would be when the Jews would comprehend and use the Messianic prophecies, such as that in the 118th Psalm.

to the Pharisees and other leaders of opinion and society in denunciation of their selfish pride, he pointed to a poor widow woman who was dropping two lepta (Heb. prutoth), the smallest Jewish coin, into the treasure-chest that awaited offerings in the temple-court, and as he pointed her out, he exclaimed : “ Verily, I say to you that this poor widow has dropped in more than any of the offerers. For the rest have given of their superfluity, but she of her penury has given all she had.”



WIDOW'S MITE.



LEPTON OF HEROD.

Among the multitude who were assembled at Jerusalem for the Passover were some Gentile proselytes, who came to Philip and told him of their desire to see Jesus, of whom they had heard in their foreign homes. After consultation with Andrew, the two inform Jesus. These proselytes were probably afraid to come publicly to Jesus and express their admiration of his character and teaching. They knew the state of feeling among the chief people in the city against Jesus, and they would not risk their own safety, or at least their reputation, by an action which would look like a public adherence to the Galilean. They therefore sought a private interview with Jesus. If they had desired simply to look upon Jesus, they could easily

have looked on him as the multitude did, or even the Pharisees, while he was openly teaching in the temple-area. Their desire to *see* Jesus, therefore, was to hold a personal private interview, where they could express their admiration of and belief in him without compromising themselves in the public eye. Philip evidently had doubts whether Jesus would grant such a request, and only when he had conferred with Andrew was he willing to carry the application to the Master. Jesus refuses the request, and, after a few words of rebuke to the cowardly spirit that would keep concealed its convictions of the truth, he adroitly withdraws from the temple, and escapes the wearying pressure of the crowd.

The words he uttered at this time, on receiving the application of the foreign proselytes through Philip and Andrew, are given. "The hour has arrived for the Son of Man to be glorified. Verily, verily, I say to you, unless a grain of wheat fall into the ground and die, it continues a lone grain ; but if it die, it produces a large harvest." Having thus shown how his own death was at hand, and his true glory was to be in his death, he shows that the same self-abnegating principle of suffering for the heavenly glory ought to actuate every heart. The same unselfish love which was in the expiatory sacrifice of Jesus could be and should be a principle in the life of the believer. This would drive away cowardice and concealment. "He who loves his own self-hood shall lose it, and he who hates his

own self-hood in this world shall preserve it unto eternal life. If any one be my servant, let him follow me, and where I am there also my servant shall be ; and if any one be my servant, the Father will honor him. Now *my* spirit is disturbed ; and shall I on that account say, ‘Father, save me from this hour?’ Nay, for this very suffering I approached this hour. Father, glorify thy name!** At this exclamation of Jesus, made probably in a loud tone, so that all could hear, a voice came from heaven : “I have glorified it, and will again glorify it.” This voice sounded like thunder to the multitude, and so they considered it. There were some, however, who had acuteness enough to discern the peculiar characteristics of the sound, and to attribute it to a heavenly source. Jesus continued : “Not for my sake came this voice, but for you. Now is the judgment of this world ; now shall the ruler of this world be cast forth without, and I, if I be lifted up out of the earth, shall draw all men to myself.” This Jesus said to show the general character of his death as a saving of man and a destroying of the devil. A divine prodigy had been just exhibited to arouse the attention of the people, and to command their reverential acceptance of these fundamental words. But instead of a childlike faith before such divine teaching, they develop the old captious, skeptical, and almost flippant spirit, whenever

* The “name” is Jesus himself, who is the expression of God. God glorified Jesus in the incarnation, and would glorify him again in the crucifixion. The glory was in the humiliation.

the truth is pressed upon their personal regard. “We have heard,” say they, “out of the law, that Christ continues forever.* And how sayest thou that the Son of Man must be lifted up?† Who is this Son of Man?” Jesus pays no regard to such trifling as the second question betokened, but goes on: “Yet a little while the light is with you. Do your walking while you have the light, so that darkness may not overtake you trying to find your way in vain. While ye have the light, trust in the light, that you may be sons of light.” These solemn words ended our Lord’s instructions in the temple-court. He never again trod that sacred but polluted pavement. He had borne his last witness in that height of privilege to the great truth for which law and temple existed, and had, by so doing, in the most powerful manner revealed the depravity and rebellion of the human heart, which could resist every degree of evidence and all the force of divine love. The prophecies of Isaiah regarding this unbelief and spiritual blindness (Chaps. liii. and vi.) were now fulfilled in the rejection of the Great Teacher and Messiah to whom all the law and prophets pointed, a very few out of the whole nation admitting his claims, and the most of these not having the courageous honesty and the true devotion to confess him openly. It was to such that Jesus had uttered his last words in the temple.

* As in the prophecies in the Messianic Psalms, “law” representing the whole Scripture.

† They take the “lifting up” to be a lifting away from this earth to heaven.

Words here added by the evangelist seem to form part of that last address. “He that trusts in me does not trust in me, but in him who sent me, and he who beholds me beholds him who sent me. I have come a light into the world, that every one who trusts in me may not continue in the darkness. And if any one hear my words and trust not, I do not condemn him; for I did not come to condemn the world, but to save the world. He who disregards me and rejects my words has that which condemns him; the word which I have spoken, *that* shall condemn him in the last day; for I have not spoken of myself, but he who sent me, the Father himself, gave me as commandment, what to say and what to discourse. And I know that his commandment, as given to me and given by me to you, is the very root and source of eternal life. My discourses, therefore, which you reject, are the words of the Father.”

CHAPTER XXV.

JESUS TELLS HIS DISCIPLES OF THE "LAST TIMES."

WHEN Jesus had taken his final farewell of the temple, his inner circle of disciples gathered around him, and they sought the retirement of the Mount of Olives. On their way, the disciples had called his attention to the enormous size of the stones and the buildings connected with the temple, and their lavish decoration. Jesus had responded to their notice with a prophecy of the temple's ruin.
"Ye see these mighty structures. Verily, I say to you, the days will come when not a stone



JEWS' WAILING-PLACE.

shall be left on stone, which shall not be thrown down" (*i. e.*, when the very ruins shall be ruined). When the disciples with their Master were resting on the Mount of Olives after the labor and excitement of the day spent at the temple, the four principal apostles, Peter, James, John, and Andrew, full of curiosity to know more of the temple's destruction thus prophesied, asked Jesus privately as to the time of this visitation, which they took for granted must be synchronous with the manifestation of Jesus* as the Messiah-king and the end of the then present dispensation. Jesus replied in the pregnant language of prophecy, which regards a series of typical events with the final anti-type in one picture and one expression. In this prophecy we see clearly the outlines of two events commingled, the destruction of Jerusalem (regarding which the question of the disciples had been made) and the anti-typical destruction of the world where the same principles of the divine order should be exhibited. The disciples had probably thought that the ruin of Jerusalem and the overthrow of the Judaic system would be only consistent with a general revolution in the whole earth, a vast change that should be equivalent to a renovation of the world. And therefore Jesus, in his reply not only speaks of the former, the destruction of Jerusalem and Judaism as such, but also

* The disciples cannot refer to a second coming from heaven, for our Lord had not predicted yet a second coming.

of that universal upheaving which was not to be *now* as they thought, but at a later period, when the Son of Man should come in his glory and all the holy angels with him to judge all the nations of the earth and make the final decision and separation as the Supreme Judge.

"Take heed that none deceive you, for many will come in my name, saying, 'I am the Messiah and the time has come,' and will deceive many. Do not follow them. But when ye hear wars and anarchies and rumors of wars, see that ye be not alarmed. For all these things must happen, but the end is not immediately coming. For nation shall be aroused against nation and kingdom against kingdom, and there shall be famines and pestilences and tumults and great earthquakes in various places, and there shall be very fearful prodigies and signs from heaven! All these things are the beginning of labor-pains. But before all these things, they shall lay their hands on you and persecute you, delivering you up to sanhedrimns, synagogues, and prisons, and ye will be brought before kings and governors for my name's sake, as a witness to them of the Gospel. On such occasions, do not be anxious as to what ye will say, nor arrange your defence beforehand, but speak whatever will be given you in that hour, for ye who speak are nothing, but the Holy Spirit.* For I will give you wisdom of speech which all your op-

* The Greek is not susceptible of the translation in our English version. The contrast is between "ye speakers" and "the Holy Spirit." The Holy Spirit is everything. Everything depends on Him, not on you.

ponents will not be able to gainsay or resist. Then they will deliver you to distress and will slay you, and ye will be hated by all nations for my name's sake. Yea, parents, brothers, relatives, and friends will deliver you up in their hatred. These persecutions will be a cause of stumbling to many, who will apostatize and act the part of informants and persecutors themselves. Many false prophets will be raised up, and they too, like the false Messiahs, will deceive multitudes. And because of the prevalence of wickedness thus effected, the love of many believers will grow cold. But he who endures to the end will not lose a hair of his head, in respect to the only true safety ; so by your endurance ye will procure your real lives. Now when this gospel of the kingdom will have been proclaimed as a witness to all nations in the whole world, then the end will come. In accordance, then, with this general view of the time of the temple's destruction, let me give these exhortations. When ye see the Roman camps (which are the abomination of desolation spoken of by Daniel the prophet) encircling Jerusalem and desiling the holy territory, then let those believers who are in Judea flee to the mountains. Let those who are in the midst of the country leave it, and those who are in other lands not enter into it. Let not the man on the house descend into the house to get anything out of it, but let him descend on the outer stairway directly to the street, and let not the man in the field turn back to pick up his

coat. For these are the days of vengeance, for the fulfillment of all that has been written. Alas for those women who are with child and those that give suck in those days! And pray that your flight may not be in winter nor on the Sabbath. For there will be great affliction on the land and wrath to this people. Some shall fall by the edge of the sword and others shall be carried captive into all the nations, and Jerusalem shall be trodden under foot by the nations, until the times of the nations be fulfilled for them also to perish. Such tribulation as those days will bring upon Judea has never been experienced on earth from the beginning of the creation, and never will be. And unless the Lord had clipped* those days, no flesh would have been saved, but for the sake of the chosen those days will be clipped. If at that time any one say to you, 'Lo, here is Christ!' or 'Lo, there is Christ!' do not trust him. For false Christs and false prophets will be raised up, and will give great signs and wonders so as to deceive (if the thing were possible) even the chosen. Be on your guard, I have forewarned you. If, then, they say to you, 'Lo, he is in the desert' (like John the Baptist), go not forth, 'Lo, he is in the private apartments' (as enveloping himself in mystery), do not believe it. For as the lightning goes forth from the east and shines to the west, so will be also the appearing of the Son of Man. For

* The peculiar meaning of *κολοφών* is best shown by this rather harsh translation.

where the putrefying corpse is, there the vultures will gather.*

“And immediately after the completed tribulation of the Jewish nation, the finished wrath upon this people, when the times of the nations are fulfilled, the sun shall be darkened, and the moon shall not give its light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and on the earth there shall be an anguish of the nations in dismay at the sounding and surging sea, men fainting in spirit from fear as they await the woes coming upon the world. And then will appear the sign of the Son of Man in heaven, and then all the tribes of the earth shall wail as they see the Son of Man coming in the midst of the clouds of heaven with great power and glory. And he will send his angels with the sound of a great trumpet, and they will gather his chosen from the four winds, from horizon to horizon. Now when these things begin, rise up and lift up your heads, for your deliverance is drawing near. Learn the parable from the fig-tree, or indeed any tree. When its branch becomes tender and puts forth leaves, ye know from it that summer is near. So also do ye, when ye see all these things, know that the kingdom of God is near at your door. Verily, I say unto you, this generation† will not pass away until all these things begin to be. Heaven

* See Job, xxxix. 27–30, in the LXX. False Christs will gather where there is a false people.

† In the sense of “family,” or “nation.”

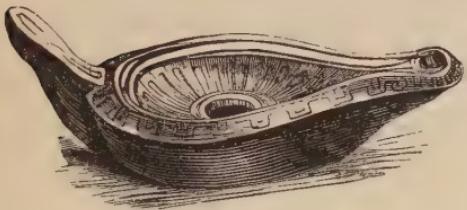
and earth will pass away, but my word will not pass away. But concerning that day or hour no one has knowledge, not even the angels in heaven, nor the Son, but my Father only. But just as the days of Noah were, so shall be also the appearing of the Son of Man. For just as they were in those days before the deluge, eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and they maintained their ignorance until the deluge actually came and destroyed all, so shall be also the appearing of the Son of Man. Then two shall be in the field, one is taken and the other is left. Two women are grinding with a hand-mill, one is taken and the other is left. Take heed that your hearts be not heavy with debauchery and drunkenness and worldly cares. Watch and pray, for the day will come upon you and upon all suddenly and as the snapping of a trap. Just as a man, about to leave his country and home, gives to his servants certain privileges and responsibilities, and commands his door-guard to be on the watch, so I say to you, watch, for ye know not in what hour the lord of the house is coming, in the evening, or at midnight, or at cock-crow, or in the morning, that coming suddenly he may not find you sleeping. And what I say to you (who are, as it were, my door-guards) I say to all, watch. And continue in prayer, that ye may be deemed worthy to escape all these coming woes, and to stand before the Son of Man.

" Moreover [to suit the figure to the woe as well as to the blessing which the Son of Man will bring when he comes], know this, that if the master of the house had known in what hour the thief was coming, he would have watched and would not have let his house be broken into. Wherefore, be ye also ready, for in what hour ye think not the Son of Man is coming. Who, then, is the faithful and wise servant, whom his lord placed over his household to give them their portions at the proper season? Blessed is that servant, whom the lord, at his coming, will find so engaged. Verily, I say unto you, that he will place him over all his goods.* But if that evil servant [is not this Judas?] say in his heart, ' My lord delays his coming,' and begin to strike his fellow-servants and eat and drink with the drunken, the lord of that servant will come in a day in which he does not expect him, and in an hour of which he has no knowledge, and will cut him asunder,† and will place his lot with the hypocrites, in the region of the weeping and the gnashing of teeth. With regard to that final day, the Kingdom of Heaven may be represented by this parable. Ten virgins, taking their lamps, went forth to meet the bridegroom. Five of them were wise and five foolish. The foolish, taking their lamps, took no additional supply of oil. But the wise took oil in their cans with their lamps. And

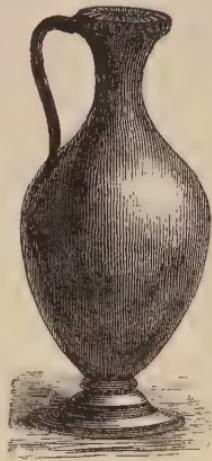
* Reference seems to be had to the apostles and their future glory.

† Is that not here a reference to Judas' death? (Acts, i. 18.)

while the bridegroom delayed, they all dozed and slept. And at midnight there was a cry, ‘Lo, the bridegroom is coming; go out to meet him!’ Then arose all those virgins and put their lamps in order. But the foolish said to the wise, ‘Give us some of your oil, for our lamps are gone out.’ And the wise answered, saying, ‘We cannot, lest there be not enough for us and for you. Go, rather, to those that sell and buy for yourselves.’ But while they were going to buy the bride-



LAMP.



OIL JUG.

groom came, and the ready virgins went in with him to the wedding-feast, and the door was shut. But afterward came also the other virgins, saying, ‘Lord, Lord, open to us.’ But he answering, said, ‘Verily, I say to you, I do not know you.’ Watch, therefore, for ye know not the day or the hour in which the Son of Man is coming. Consider your responsibility in this matter. A man going abroad called his servants and delivered to them his property; and to one he gave five talents, to another two, and to another one, to each according to his peculiar

capacity ; and he then immediately started on his journey. And he that had received the five talents went and traded with them and made five other talents. In like manner also, he that had received the two also gained two others. But he that had received the one went away and digged in the earth and hid his lord's money. Now after a long time comes the lord of those servants and settles accounts with them. And he that had received the five talents came and brought five other talents, saying, 'Lord, five talents thou deliveredst to me ; behold, I have gained five other talents on them.' His lord said to him, 'Well done, good and faithful servant, over a few things thou wert faithful, over many things I will place thee ; enter into the joy of thy lord.' And he that had received the two talents came and said, 'Lord, two talents thou deliveredst to me ; behold, I have gained two other talents on them.' His lord said to him, 'Well done, good and faithful servant, over a few things thou wert faithful, over many things I will place thee ; enter into the joy of thy lord.' And the one that received the one talent came and said, 'Lord, I knew thee, that thou art a stern man, harvesting where thou didst not sow, and gathering where thou didst not scatter, and in fear I went away and hid thy talent in the earth ; lo, thou hast thine own.' And his lord answering, said to him, 'Wicked and slothful servant, thou didst know that I harvested where I did not sow, and gather where I did not scatter ? Thou

oughtest then to have handed my money to the bankers, and coming I would have obtained my own with interest. Take away, then, from him the talent and give to him that

has the ten talents. For to every one that has shall be given and that to abundance, but from him that has not, even what he has will be taken from him. And cast forth the unprofitable servant into the outer darkness, the region of the weeping and the gnashing of teeth.' When the Son of Man comes in his glory and all the angels with him, then he shall sit upon the throne of his glory, and all nations shall be gathered before him, and he will separate them from one another, just as the shepherd separates the sheep from the kids, and he will place the sheep on his right hand and the kids on his left. Then the King will say to those on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I hungered, and ye gave me to eat; I thirsted, and ye gave me drink; I was a stranger, and ye entertained me; naked, and ye clothed me; I became sick, and ye visited me; I was in prison, and ye came to me.' Then the righteous will answer him, saying, 'Lord, when



TALENT.—ANTIOCHUS EPIPHANES.

saw we thee hungering, and nourished thee ; or thirsting, and gave thee drink ? When saw we thee a stranger, and entertained thee ; or naked, and clothed thee ? And when saw we thee sick or in prison, and came to thee ?' And the King, answering, will say to them, ' Verily, I say to you, so far as ye did it to one of the least of these my brethren, ye did it to me.' Then will he say to those on the left hand, ' Go from me, ye cursed, into the eternal fire which was prepared for the devil and his angels. For I hungered, and ye did not give me to eat ; I thirsted, and ye did not give me drink ; I was a stranger, and ye did not entertain me ; naked, and ye did not clothe me ; sick, and in prison, and ye did not visit me.' Then these also will answer, saying, ' Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and did not minister to thee ?' Then will he answer them, saying, ' Verily, I say to you, so far as ye did it not to one of the least of these, ye did it not to me.' And these will depart into eternal punishment, but the righteous into eternal life."

CHAPTER XXVI.

THE LORD'S SUPPER.

IN the usual view of the chronology of our Lord's last days, he entered Jerusalem amid the hosannas of the multitude on the first day of the week. On the succeeding day he cursed the fig-tree and drove the traders from the temple, and on the third day (corresponding to our Tuesday), he delivered his discourses against the Pharisees, which occupy so large a space in the sacred narrative.

The rulers were smarting under the exposures and bold denunciations of Jesus. The words he had used that day had been words of uncompromising hostility, admitting of no mitigation or apology. They had been spoken in the very stronghold of their ecclesiastical power and influence, within the very precincts of the temple. There, in that centre of their proud supremacy, in the face of the people, they had been again and again defeated in argument and held up to the public scorn. They must either yield wholly to the Galilean or they must put him to death. Their pride and rage forbid the former alternative, and therefore with intensified malignity they seek the immediate solution of the latter. At the palace of the high-priest Joseph Caiaphas, which tradition places on the hill-top

south of Jerusalem, the full Sanhedrim meet as conspirators against the life of Jesus. In their deliberations they became convinced that it would be folly to attempt a public arrest of the Teacher, so acceptable to the popular mind ; and they also were assured that during a festival, when so many Galileans were in the city, even a secret arrest, unless made under very favorable circumstances, would be perilous, leading to a general commotion and insurrection. While revenge and prudence were thus dividing their minds, Satan came to their help in the person of Judas Iscariot, one of the twelve intimate disciples of Jesus, who, as a commissioned apostle, had wrought wonders and preached the gospel of the Messiah's kingdom. This man (as we have seen) had been the treasurer of the little band of apostles, and had secretly used for personal purposes some of the small funds which had been committed to him by the Master and the brethren. With a heart devoted to low and sordid ends he had continued in the service of Jesus in the spirit (afterward exhibited) of Simon Magus, hoping for some acquisition of power in the expected earthly kingdom of the Messiah. But now his expectations had faded away. Everything betokened the overthrow of Jesus. The chief powers of the Jewish state were arrayed against him, and the people, though flocking around him, utterly failed to declare for him. If he (Judas) should remain with Jesus, there was nothing but imprisonment and death to be expected. Convinced of

this, his low mind could know no other conclusion but an abandonment of the cause. The incident at Bethany had precipitated the decision and impelled him to its fearful mode. He had for three days sought to gain an interview with the chief-priests, and now opportunely for them he succeeds in finding them privately and making known his readiness to co-operate with them in the arrest of Jesus. They gladly accept his offer as the true solution of their difficulty, and promise to give him thirty shekels (about eighteen dollars)* on the arrest of Jesus, accomplished through his instrumentality. Of course, it was his object now to notify the Sanhedrim of the proper opportunity when Jesus should be unattended by the crowd and in some retired spot, so that with speed and without attracting notice the temple-police might find and secure him. As he was constantly with Jesus, even in his privacy, he was a most valuable and necessary ally to the conspirators in their plans. This nefarious scheme seems to have been prepared during the night of Tuesday, the day in which Jesus had so forcibly denounced the Pharisees. The second day afterward (Thursday) was the first day of azyma (or feast of unleavened bread).†

* If we take into consideration the much greater value of the precious metals eighteen centuries ago, we shall largely augment this sum, to represent it in present values. If a denarius were a fair day's wages, then thirty shekels would equal at least one hundred and twenty dollars of to-day.

† I believe the expression in Matt. xxvi. 17, and Mark, xiv. 12, $\tau\eta\pi\rho\omega\tau\eta\eta\mu\epsilon\rho\alpha\tau\tilde{\omega}\nu\alpha\zeta\acute{\epsilon}\mu\omega\nu$, to mean the daytime of the 13th day of Nisan, whose close at sunset was the actual beginning of the fourteenth, and that the Passover was killed on the fourteenth "between the two evenings," i. e., between three

On that day every Jew turned his attention to the approaching festival. At sunset the Parasceue (or Preparation day), the famous 14th of Nisan, would begin, and thoughts were therefore now directed to the preliminary arrangements that every household would

and six o'clock (proximately) of what we would call the next day to its even-ing-beginning. I subjoin a diagram to make my meaning plain:—

$\pi\rho\omega\tau\eta\tau\tilde{\omega}\nu$	$\pi\alpha\rho\alpha\beta\kappa\epsilon\nu\eta$									
$\alpha\zeta\nu\mu\omega\nu$	14	15	16	17	18	19	20	21		
Thursday.			$\sigma\alpha\beta\beta.$							
		Friday.	Saturday.	Sunday.						
Lord's Supper.	14	15	16	17	18	19	20	21		

The mark on the side of each column indicates the sunset of each day. The Lord's Supper and the Passover are seen to be both within the fourteenth Nisan. The azyma would end at sunset of the 21st.

I consider the Lord's Supper to have been instituted at the beginning of the 14th (*i. e.*, the evening before the morning of the 14th), hence that our Saviour anticipated the Passover, yet eating it on the 14th, while the Jews generally ate the Passover on the evening *at the close* of the 14th. Thus the 15th Nisan, from the Passover meal to the next evening, was the Sabbath which began the "seven days" of Ex. xii. 15, and the 21st of Nisan was the closing Sabbath of the "seven days," the week-Sabbath and the feast-Sabbath coinciding on this occasion. The preparation of the Sabbath (Mark, xv. 42), therefore, is the same as the preparation of the Passover (John, xix. 14).

The only objection to this view could be in the inaptness of the name "first day of azyma" to a day that was divided by a whole day from the first holy convocation or feast-Sabbath of the azyma. But when we note that actually at the sunset of that former day the sacred 14th of Nisan began, we can see how in current phraseology it would be most natural to call the daylight of that day "the first of azyma," or the beginning of the feast-period. By our scheme, our Lord actually kept the 14th Nisan as Passover-day, eating the Passover at the beginning of that day, while he himself also suffered on the cross before that day closed, just as the Paschal lambs were slain. That the "first day of azyma" cannot mean the first day in which unleavened bread was eaten (*i. e.*, the first of the "seven days") is very evident, because that day was *after the Passover-meal, while in the text it is before it.*

naturally have to make before the special religious preparation of the Preparation day, such as the casting out of all leaven from the house (Exod. xiii. 7) and ceremonial cleansings. The apostles, therefore, apply to Jesus for directions regarding their own observance of the paschal feast. In accordance with this application he sends Peter and John from Bethany to Jerusalem with orders to follow a man whom they would see with a pitcher of water as they entered the city, and to go into the house which he would enter, and to tell the proprietor of the house that the Teacher wished to know where was the room where he could celebrate the paschal feast with his disciples. The two apostles obeyed, found the sign which Jesus had predicted, and were welcomed by the master of the house, who was probably (like Nicodemus) a secret and timid disciple of the Lord. A large room had already been furnished with a table, dishes, and couches, and had been put in order for the occasion, probably through some divine impulse leading the man to expect the Master and his disciples. All that Peter and John had to do was to procure the articles of food and drink. That very evening Jesus and his twelve disciples reclined at the feast in this upper room, and Jesus hinted to them the reason why he had anticipated the meal, which would not be eaten by the Jews generally until the next evening. "I have had a longing desire to eat this passover with you before my

suffering, for I say to you, that no more shall I eat of the paschal lamb, until its typical meaning is fulfilled in the Messianic kingdom." The Jews at a later period than that of the life of Jesus were wont to use at the feast four or five cups of wine, with sundry ablutions and invocations, a khagigah or thank-offering, and a spiced broth. How much of these details was used by our Lord, and their exact order, we cannot determine. Two cups of wine, and the broth, with three distinct invocations or blessings, are mentioned in the narrative, beside the lamb and the unleavened bread. When the time had arrived for the use of the first cup of wine, Jesus took the cup in his hands and gave thanks, but did not himself drink. "Take this," were his words to his disciples, "and divide it among yourselves, for I say to you, that I shall not drink of the fruit of the vine until the kingdom of God come." As the drinking of wine was not a part of the meal appointed by the Mosaic law, our Saviour could abstain from the use of the wine without marring the completeness of the paschal feast, and this abstinence seemed to say to the disciples, "My time of sorrow has come. I cannot use this emblem of joy. But you can use it, as my death is your life." At another part of the meal Jesus took the loaf of bread, uttered another invocation over it, then broke it into pieces and gave it to his disciples, saying: "Take, eat, this is my body broken and given up in your behalf. Do this in remembrance of me." With like

manner of deep solemnity and affection he took the second cup, asked another blessing upon it, and gave it to his disciples, with these words, "Do ye all drink of this, for this cup is my blood, and the blood of the new covenant, poured out for you and for many for the remission of sins. Verily, I say to you, that I shall no more drink of the fruit of the vine until that day when I drink it with you new in the kingdom of God, my Father." In this simple way with the ordinary articles of food, bread and wine, Jesus instituted a rite of memorial which, growing out of the Passover, should be the complementary rite to the Passover, just as the Christian church grew out of and was complementary to the Jewish church. It was to be a joyful remembrance of his sorrow, a token of the feeding of the soul on his sacrifice, an image of life from death, and faith would make it the pledge of his salvation. Tradition has added a great deal to the simplicity of character and meaning which marks the Lord's supper. We see no trace of mystery or miracle in the record given us by the evangelists. It is merely God's token, and God's token is, of course, a seal. There must have been an air of sadness in the first supper that would appertain to none of its successors after the resurrection of our Lord. Jesus had intimated again and again that his end was at hand, that soon, they knew not how soon, he must be parted from them and their intimate and confiding association cease. The giving of the bread and wine was

a parting greeting, and as such made the heart sink, and the forebodings of a violent death amid scenes of commotion made the experience still more painful. And ere long a new shade was to be cast over that little assembly, when



WASHING THE DISCIPLES' FEET.

the forthcoming treachery of Judas should be darkly predicted by the Master. It seems to have been at this time that Jesus, in the full knowledge of his divine glory and mission and his speedy return to God, arose from the table, laid aside his upper garments, and girded himself

with a towel, in the manner of a servant. He then poured water into the basin and began to wash the feet of his disciples and to wipe them with the towel with which he was girded. The great and oft-repeated lesson of humility was now to have its enacted illustration, which, from all the circumstances of the occasion, should emphasize it upon the hearts of the apostles. If, as is probable, Simon occupied the couch immediately behind Jesus,* and Jesus began to wash the feet of the disciples with the disciple at the end of the triclinium, where all present could best see, then Simon would be reached the seventh in order. In this case several of the apostles had silently submitted to our Lord's act. This makes Simon's resistance the more conspicuous. "Lord, dost thou wash my feet?" he asks. "What I do thou knowest not now, but thou wilt know hereafter," is the Master's reply, to his amazement. Still so obtuse in seeing the propriety of obedience to the words and acts of Jesus, the impetuous apostle exclaims, "Thou shalt *not* wash my feet,—*never*." To this outburst the Master replies, "If I do not wash thee, thou hast no part with me." This touched the apostle's sense of need. He saw that there was a symbolic meaning in this washing—that it looked to the cleansing of the heart, and that the needy soul should give up to Jesus and receive the offer of his humiliation. But, with his accustomed impetuosity

* His beckoning to John would thus be unobserved by Jesus.

he flies to the other extreme, and so again asserts his own wisdom, leaving one exhibition of indocility for another. "Lord, not my feet only, but my hands too and my head." So Jesus must rebuke him again. "He who has been washed has need only to wash his feet, for he is already clean in the rest of his person. And ye are clean, but not all of your number." The whole act of the feet-washing was instructive and symbolic. The disciples must have seen this. It was introduced after the supper. Jesus arose from the table in order to do it. Hence it had nothing to do with the ordinary cleansing before a meal. So in these words of Jesus to Simon there is a reference to the soul that is washed by the blood of Christ. Such a soul in its progress to its rest needs only the continued grace of Christ to take off the contaminating influences of the world. Its pardon and cleansing have been already effected. But beside this there was undoubtedly meant in our Saviour's language an intimation that he knew best what was needed for his disciples, and that conformity to his plan was their true wisdom. When he said "ye are clean," he affirmed their sanctification by the Spirit of God, the "yet not all" marking the sad exception of the treacherous Judas, who with his hardened heart was present at this touching scene. The plain and emphatic lesson of humility which Jesus taught by this act, beyond the symbolic meaning, he enforced by words when he completed the service and resumed his place at the table.

"Do ye know what I have done to you? Ye call me 'the Teacher,' and 'the Lord,' and ye say well, for I am. If then I, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that, as I have done to you, ye also may do. Verily, verily, I say unto you, a servant is not greater than his lord nor an ambassador greater than the king who sends him. If ye know these things already, then make yourselves happy in doing them. I do not speak concerning you all when I speak of you as servants and ambassadors. I know whom I have chosen. The fulfillment of the prophecy must make an exception among you; "he that eateth bread with me lifted up his heel against me."* Now I tell you before it happens, that when it happens ye may believe that I am the Messiah.† Verily, verily I say to you, whoever receives any one I shall send receives me, and he who receives me receives him who sent me." The reference to the traitor seems to have called up in his mind so vividly the ingratitude of Judas, and to have so saddened his thoughts, as to choke the utterance of Jesus and force him abruptly to end the counsel that he was giving to his disciples. He resumes his speech, but it is now of Judas, "Lo, the hand of my betrayer is with me in this feast. Verily, verily, one of you is the traitor."

* Ps. xli. 10. Referring to Judas through Ahithophel.

† That their wavering faith might be strengthened.

Startled by such a thought, they looked at each other, and then began to seek who was meant by the Master's words, and at length turned to Jesus and asked him, severally, "Lord, is it I?" Each could not believe that he could so forsake the very foundations of his life as to turn traitor to the Master of their hearts, their Prince and Messiah. All those who first and spontaneously put the question to Jesus were honest in their convictions and inquiry. Simon went farther than the rest. He nodded to John, who reclined immediately in front of Jesus, to ask Jesus who the man was. John complied with Peter's beck, and, letting his head fall backward upon Jesus' breast, he asked the question and received the answer: "He who dips his morsel at the same time with me into the bowl of sauce, and to whom I give my dipped morsel." This reply was probably given in a low voice, and heard



COPPER SHEKEL.

only by John and Peter, when, turning to all, he continued: "The Son of Man is going as it is ordered and written concerning him, but woe to that

man by whom the Son of Man is betrayed. It were well for that man if he had never been born." It was then, as utterly regardless of these fearful words, and not wishing to be singular among the apostles, that Judas put the

hypocritical question : “ Is it I, Rabbi ? ” and received the affirmative response as Jesus handed him the dipped morsel. “ What thou doest, do quickly,” added Jesus, and the traitor, mortified and with concealed anger, left the room. None of the remaining apostles had understood this last remark of Jesus, not even Peter and John, who had learned that Judas was the traitor. It was thought that the words had a reference to Judas’ position as treasurer, with regard to some purchase connected with the festival-week or some bestowment to the poor. When the traitor had left the room, Jesus spoke to the eleven of his departure, and cautioned them against dissension and defection. “ Hitherto the Son of Man has been glorified by God’s working through him. He has expressed the glory of God. But God is soon to glorify the Son of Man in his glorified humanity. Little children, yet a little I am with you. Ye shall seek me, and, as I said to the Jews, ‘ whither I go ye cannot come,’ so say I now to you. A new commandment I give to you, to love one another—just as I have loved you, so to love one another. Hereby shall all know you to be my disciples by your love for one another.” Simon here interrupted with the question, “ Lord, whither art thou going ? ” to which Jesus replied, “ Whither I am going thou canst not follow me now, but hereafter thou shalt follow me.” Simon, with his persistency and self-confidence, again asked, “ Lord, why cannot I follow thee now ? I will lay down

my life for thee." In this self-confidence of Simon all the rest shared to some extent. It was necessary to expose their weakness to their own observation and reflection. The opportunity would soon arrive. Simon, who had so strongly expressed his zeal, should be the most signal instance, but all should be rebuked and mortified by their failures.

Hence the reply of Jesus : "All of you will be stumbled on me this night ; for it is written in the prophet Zechariah, 'I shall smite the shepherd, and the sheep of the flock will be scattered.' But after I have risen I shall go before you, as your shepherd again, and lead you into Galilee." Simon again asserted his strength with much vain-glory : "Even if all will be stumbled on thee, I never shall suffer such a degradation." "Simon, Simon," was the solemn response of his Lord, "lo, Satan has demanded you all, to winnow you as wheat ; but I have prayed for thee, that thy faith fail not ; and do thou turn and strengthen thy brethren." This was an appeal for immediate activity on Simon's part ; for an immediate return from this self-confidence to a child-like trust in his Lord, and thus an effectual ministering to the spiritual wants of the other apostles. But a harsher treatment was necessary to bring him to a true position of mind. He still waves the flag of self-reliance. "I am ready to go with thee, Lord, both to prison and to death." Then at last Jesus uttered the sad prophetic words, "Verily, verily, I say to thee, this very night, before the morning cock

crow, thou wilt thrice deny me." Still resolute, the impulsive apostle exclaimed, with greater emphasis than ever, "Even if I should have to die with thee, I shall not deny thee," and his words were echoed by the rest who were present. Jesus then added in a phraseology purposely obscure (for their self-reliance had rejected the plain statements of the Master), "When I sent you without purse, and wallet, and shoes, did you lack anything? But now let him who has a purse take it, and so too his wallet, and let him who has no purse sell his garment and buy a sword, for I say to you that this Scripture must be fulfilled in me, 'He was numbered with the transgressors,'*" for indeed the prophecies concerning me are reaching their fulfillment." This prediction of troublous times was, of course, misunderstood, and as they displayed two swords which were in the little company in a literal application of our Saviour's words, Jesus turned their thoughts to other things.

He had spoken to them with rebuke and warning; he would now soothe and encourage them. He would unveil to them that wonderful love which was to reassure them in every trial, and be to them a fountain of joy. Judas, guided by Satan, had gone forth on his nefarious errand to procure a company of the temple-guard, who should be ready for a sudden assault upon Jesus when in the solitude of the Mount of Olives. He knew well that when

* Is. liii. 12.

the little band of disciples would leave the upper room, they would go to the accustomed haunt on the side of Olivet on their way to Bethany. It would be at night, and the west side of the mountain would be hidden in dark shadow from the light of the full moon. Everything would be favorable to an unnoticed arrest. The soul that had had the opportunity to take its place with the angels is now engaged in Satan's blackest design. Judas the apostle has become Judas the devil. While this fallen Lucifer is about his fiendish work, Jesus delivers his parting counsel to his faithful disciples. He shows them that from the world they are to expect nothing but hostility, while from God they were to expect the fullness of support. Never were such touching words addressed to men ; never was such an appeal for a holy life uttered ; never so exalted a standard set before the mind ; never such a revelation of the heart of God granted as in these beautiful and weighty words with which the teachings of Jesus close.

We have reached the very holy of holies of this wonderful life. We have been astonished all along at its strange combination of simplicity with intensity, of calmness with enthusiasm, of self-abnegation with unyielding claims of Messiahship, of non-resistant weakness with undaunted courage, of lowly familiarity with regal dignity, of gentleness toward the humbled sinner, with severity toward the proud. This double life of Jesus, or rather these subjective and objective sides of the same life, the

more quiet and the more active characteristics of His perfect spirit, we have seen in their relations to the mass of men through whom He passed, as modified by and modifying these circumstances of His career amid false friendships, hollow popularity, ecclesiastical persecutions, and general apathy. We have thus far, as it were, had commingled in our view the light of the lamps of the golden candlestick and the light of the outward day as it shines through the doorway of the tabernacle. But now we pass the veil and enter the holiest of all. We come to the last scenes of the life that was given for man, where the world-teaching ends and Jesus gathers himself up for his mighty sacrifice. Here it is the light of the Shechinah alone that illuminates us. There is a mystery before us which the cherubim desire to comprehend, and yet we are not in darkness. The love which is poured out as the light makes all around us bright. The disciples are learning now the esoteric teachings of the Master, and yet how many a hiatus they have to leave for the future to fill! They may not understand some of the words that Jesus now utters in the vestibule of his passion, but they can feel his love, and be strengthened by that love for the contest that is before them. Jesus has testified to the world—he now manifests himself to his Church. It is through his love his Church knows him. Let us behold with deep reverence this inner manifestation of our Lord, to which no Judas is admitted.

CHAPTER XXVII.

THE LAST INTERVIEW WITH HIS DISCIPLES. GETHSEMANE.

"LET not your heart be troubled," so the Apostle John begins the last discourse of Jesus ; " believe in God, and in me believe. In my Father's house are homes for many ; were it not so, I would have told you. I am going to prepare a place for you. And if I go and prepare a place for you, I am again coming and will take you to myself, that, where I am, ye may also be. And whither I am going ye know and the way ye know." Here the Apostle Thomas, slow in faith, interrupted, "Lord, we do *not* know whither thou art going, and how can we know the way ?" Jesus replied, "I am the way, the true and the living way ; no one comes to the Father unless through me. If ye had known me, ye would have also known the Father, and henceforth* ye do know him and have seen him." The Apostle Philip, who had a sweet and ardent spirit, here exclaimed, "Lord, show us the Father and we are satisfied." Jesus, in reply, tells him that his ignorance only had debarred him from beholding the Father. "Am I so long a time with you and thou hast not known me, Philip ? He who has seen

* After the illumination on the Day of Pentecost. It is spoken prophetically.

me has seen the Father, and how sayest thou ' Show us the Father ? ' Dost thou not believe that I am in the Father and the Father is in me ? The words which I speak to you I do not speak from myself, but the Father



KIDRON VALLEY.

who continueth in me himself doeth all my works whether of word or hand. Believe me that I am in the Father and the Father is in me ; but if you hesitate, let my works lead you to believe this great truth. These works are the works of the Father through me, and will be granted to

every one also who is united to me by faith. Yea, greater works than these, and which, like these, will testify that the Father is in me and I am in the Father, will be done by him who believeth in me, because I am going to the Father, and whatever ye shall ask in my name, this I will do, that the Father may be glorified in the glory given to the Son.*

"If ye shall ask anything in my name, it is I who will do it. If ye love me, cherish my words, and I shall ask the Father to give you another as your Helper† to continue with you permanently, the Spirit of truth, whom the world is not able to receive, because it neither perceives nor knows him. But ye know‡ him, because he continueth with you and shall be in you. I shall not abandon you and leave you bereaved. I am coming to you in a little while, and the world will no longer behold me, but ye will behold me, because I continually live, and ye will therefore live. In that day§ ye will know that I am in the Father, and ye in me, and I in you. He who has my

* The argument is this: "My miracles substantiate my truth when I say 'I am in the Father and he in me.' They are the Father's miracles, and because of my union with the Father, the one who believes in me will receive the Father's power to work these miracles. And hereafter still greater miracles from the Father will be wrought by believers in me, because I am going to be withdrawn from you and so identified with the Father, that the use of my name in your petitions to my Father will give you what you ask, and so you will glorify Father and Son equally."

† Paraclete, or Advocate in a suit, who was a general assistant or Helper of one of the parties.

‡ Proleptically.

§ First, the day of Christ's resurrection, secondly, the day of spiritual manifestation to the believer, but chiefly and ultimately, the day of Consummation —the *πατερικόν ουσίαν*.

words and cherishes them is the one who loves me, and the one who loves me will be loved by my Father, and I will love him and will manifest myself to him." Here the Apostle Judas (also known as Lebbeus Thaddeus) asked an explanation as to how any manifestation of Jesus could be made to believers that all the world would not behold. Jesus explained as he continued : " If any one loves me he will cherish my words, and my Father will love him, and we shall come to him and make our home with him. Now the one who does not love me does not cherish my words, and hence does not experience these results ; for, as I have told you, these words of mine are not simply mine, but are of him who sent me. These things I have told you while continuing with you, but the Helper, the Holy Spirit, whom the Father will send in my name, will teach you everything and will bring to your minds everything which I have said to you. I let peace flow forth to you, my peace I give to you, and my gift is not like the world's gift. Let not your heart be troubled or fear. Ye have heard me now say, ' I am going and am coming to you.' If ye loved me, ye would have rejoiced, because I am going to the Father, for the Father is greater than I. And now I have told you, before it takes place, in order that, when it takes place, ye may believe. I shall no longer talk much with you, for the world's ruler is coming to make his final assault on me, and although he will separate me from you by the death of the body, he will

have no dominion over me or right in me through this, for I voluntarily give up my life, that the world may know that I love the Father and obey his commands. Arise, let us go hence." These last words were an abrupt ending of the train of remark by a signal to leave the upper room and go forth to the Mount of Olives.* What follows in the next three chapters of John's Gospel was probably spoken while on the way from the supper-room to Gethsemane, the little group taking, perhaps, a quiet and unfrequented route by the southern valley, and often pausing to listen the better to the Master's words. This discourse to the apostles in the upper room was the most complete manifestation of his essential divinity that Jesus had made. Their encouragement is his object. "Let not your heart be troubled" are the first and almost the last words of the discourse. He was going from them, it was true, and that naked fact might well pain them and fill them with gloomy forebodings, but there were considerations connected with his departure which should turn their sorrow into joy. In the first place, he was going to prepare for them a home. In the second place, he was by departing about to complete his great work for his people, entering into a glory with the Father which would result in peculiar gifts to them by the coming of the Spirit as the Paraclete or Helper. And then, moreover, he was

* A hymn was first sung, probably the Hallel, or part of it; *i. e.*, Ps. cxiii.-cxviii.

himself coming again to them to conduct them to their eternal home to be forever in their company. With these three principal thoughts of comfort to their minds, the discourse presents a remarkable mingling of identity between the Father and the Son, which answers to the declaration of the prophet Isaiah that the child Wonderful should be the Everlasting Father as well as the Prince of Peace. Not only does he say to Philip "He who hath seen me hath seen the Father," which corresponds to the description in the beginning of the Epistle to the Hebrews, "Who being the forth-shining of his glory and stamp of his substance," but he also adds, "Whatever ye ask [the Father] in my name *I* will do it," which is consonant with the other description in the Epistle to the Hebrews, "Carrying all things by the word of his power."

The apostles could receive some of the comfort of those words on the spot, but there was much that could only minister to their peace, when the Spirit should come and open their understandings, and the coming of that Helper they were in this discourse led to expect.

Having thus encouraged and cheered his apostles, the Master, as they were on their way to the Mount of Olives, set forth the great fact of their strength and safety being resident in their union with him by an obedient faith. He pictured the twelve as branches of a vine of which he was the main trunk. This was the phenomenal or apparent position of the twelve toward him, although in

the case of Judas it was only apparent. Judas was the branch that was to be cut off and burned. The others were to abide in the vine. "I am the true vine and my Father is the husbandman. Every branch in me which beareth not fruit he taketh away, and every one which beareth its fruit he cleaneth it, that it may bear more fruit. Already ye are clean through the word which I



VINE AND BRANCHES.

have spoken to you. Let this union, by which ye are in me and I in you, ever exist. Just as the branch cannot bear fruit of itself, but only as it continues in the vine, so neither can you, unless ye continue in me. I am the vine, ye are the branches. Where one continues in me and I in him, there the life bears much fruit, for without

me ye can do nothing. Unless a man continue in me, he is cast out as the branch is, and withered, and you know what is done with dead branches,—they gather them and cast them into the fire and they are burned. If ye continue in me and my words continue in you, whatever ye wish ye will ask and it will be done for you.



BURNING STICKS AND GRASS IN OVENS.

In this view was my Father glorified by my works upon earth,* that ye me may bear much fruit, and in this way ye will be my disciples. Just as the Father has loved me, so have I loved you. Continue in my love. If ye will cherish my words ye will continue in my love, just as I have cherished my Father's words and continue

* Compare the words spoken just after Judas retired (John, xiii. 31).

in his love. I have spoken this to you that my joy may continue in you and your joy may be complete. This is my charge, that ye love one another, just as I have loved you. Greater love than this has no one, that one lays down his life for his friends. Ye are my friends, if ye do whatever I enjoin upon you. No longer do I say ye are servants, for the servant does not know what his lord doeth, but I have said that ye are friends, for all things which I have heard from my Father, I have made known to you. Ye did not choose me, but I chose you and gave you a position to bear fruit, and so that your fruit may continue, and whatever ye may ask the Father in my name I may give it. This then is my charge to you, that ye love one another.

“ If the world hate you, know that it hated me before you. If ye were of the world, the world would love you as its own ; but because ye are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word which I said to you : a servant is not greater than his lord. If they persecuted me, they will also persecute you. If they cherished my word, they will also cherish yours. But all these things they will do to you, for my name’s sake, because they do not know him who sent me. If I had not spoken* familiarly to them, they would not have sinned in rejecting

* “ Come and spoken,” Hebraism for “ spoken.” So “ go and bear,” for “ bear.” John, xv. 16-22.

me ; but now they have no excuse for their sin. He that hateth me, hateth also the Father. If I had not done the works among them, which none other had done, they would not have sinned in rejecting me ; but now with this abundant evidence they have hated both me and my Father. But so is fulfilled the declaration in their Scriptures : ‘They hated me without a cause.’* But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth, who goeth forth from the Father he will testify concerning me, and ye will testify, because ye are with me from the beginning.”

Having thus shown his apostles that by their identification with him they would maintain their spiritual power and efficiency, and also draw upon them the enmity of the world who hated him, he now enlarges upon the latter point, that he may show that there was peace in him for them even when the worst should come upon them.

“These things I have spoken to you, that ye may not be taken by surprise and your faith fail. They will expel you from the synagogues. Yea, the hour is coming for every one who slays you to think that he offers service to God. And this they will do, because they know not the Father nor me. Now these things I have spoken to you, that when the hour comes, ye may remember how I foretold it. But I did not tell you these things from the beginning, because I was with you. But now I am

* Ps. lxix. 5.

going to him who sent me, and no one of you asketh, ‘Whither goest thou?’ but because I have spoken these things to you, grief has filled your heart. But without your inquiry I will give you the truth regarding my going. I am going for your good. For if I go not away the Helper will not come to you ; but if I depart, I will send him to you. And he, when come, will convict the world of sin, and of righteousness, and of judgment : of sin, that they do not believe in me ; and of righteousness, that I go to the Father, and ye no longer see me ; and of judgment, that the ruler of this world is judged.* I have yet many things to say to you, but ye cannot bear them now ; but when he, the Spirit of truth, comes, he will lead you into the whole truth, for he will not speak from himself, but what he hears he will speak, and will show to you the things that are coming. He will glorify me, for he will take of mine and show them to you. All things that the Father hath are mine ; so I say that he takes of mine and will announce them to you. A little while and ye will not see me, and again, a little while and ye will see me, because I go to the Father.”

Jesus perceived that his last sentence perplexed his apostles, and set them to asking one another about the meaning of the *little whiles* and the *going to the Father*,

* I take this passage to mean that the Helper or Paraclete would, through the inspired apostles in their epistles, teach and convince the world on the three great subjects of sin, righteousness (*i. e.*, redemption completed in Christ's ascension), and judgment.

and continued, "Verily, verily, I say to you, that ye will weep and lament at my going, but the world will rejoice, and though you will grieve, your grief will be turned into joy. When a woman is bearing a child, she grieves because her hour has come, but when the child is born, she no longer remembers her trouble by reason of her joy that a man has been born into the world. And ye now grieve; but I will see you again, and your heart will rejoice and no one will take away your joy from you. And in that day ye will ask me for nothing.* Verily, verily, I say to you, that whatever ye shall ask the Father in my name, he will give you. Hitherto ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be complete. These things I have spoken to you in dark sayings, but the hour is coming when no longer in dark sayings shall I speak to you, but I will show you openly



DOOR IN RUINS.

* That is, "Ye will not ask me with your present contracted and false views of my person, for you will then see the Father in me."

about the Father. In that day ye will ask in my name, and I do not say to you that I will ask the Father for you,* for the Father loveth you, because ye have loved and believed me, that I came forth from God. I came forth from the Father and entered into the world; again I leave the world and am going to the Father."

The disciples, not aware of the depths of meaning in the words of Jesus, here interpose their assertion that they now understand him, that his words were plain, that they were all convinced of his universal knowledge, and from that were aware he had come from God, with which clear view his last words had fully accorded. Jesus checked their overweening self-reliance by an allusion to their future desertion. "Do ye now believe? Behold the hour is coming, and has now come, in which ye will be scattered each to his own, and leave me alone. But I am not alone, for the Father is with me. These things I have spoken to you, that ye may have peace. In the world ye will have tribulations; but be of good courage, I have conquered the world." Lifting his eyes upward at this thought of their tribulation and his own approaching victory, he breathed forth his deep feelings in prayer. "Father, the hour has come. Glorify thy Son, that thy Son may glorify thee in accordance with that purpose and promise by which thou gavest him power over all flesh to give eternal life to all whom thou givest him. And this

* The intermingling of Father and Son is here seen again.

is the eternal life, to know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee upon the earth ; the work I have accomplished, which thou gavest to me to do. And now do thou glorify me, Father, with thyself in the glory which I had with thee before the world was. I have manifested thy name to the men whom thou gavest me out of the world. Thine they were and to me thou gavest them, and thy word they have cherished. Now they know that all things, as much as thou hast given me, are from thee, for the words which thou gavest me I gave them, and they have received them and understood truly that I came forth from thee and have believed that thou didst send me. I pray for them ; not for the world do I pray, but for those whom thou hast given me, for they are thine, and all mine are thine, and thine mine, and I am glorified in these things which are equally thine and mine, and no longer am I in the world, but these are in the world, and I am coming to thee. Holy Father, guard them in thy name (which name thou hast given me) that they may be one just as we are one. When I was with them in the world I guarded them in thy name. Those whom thou gavest me I watched over, and no one of them is destroyed, except the son of destruction, that the Scripture may be fulfilled.* But now I am coming to thee and I am speaking these things in the world, that they may have

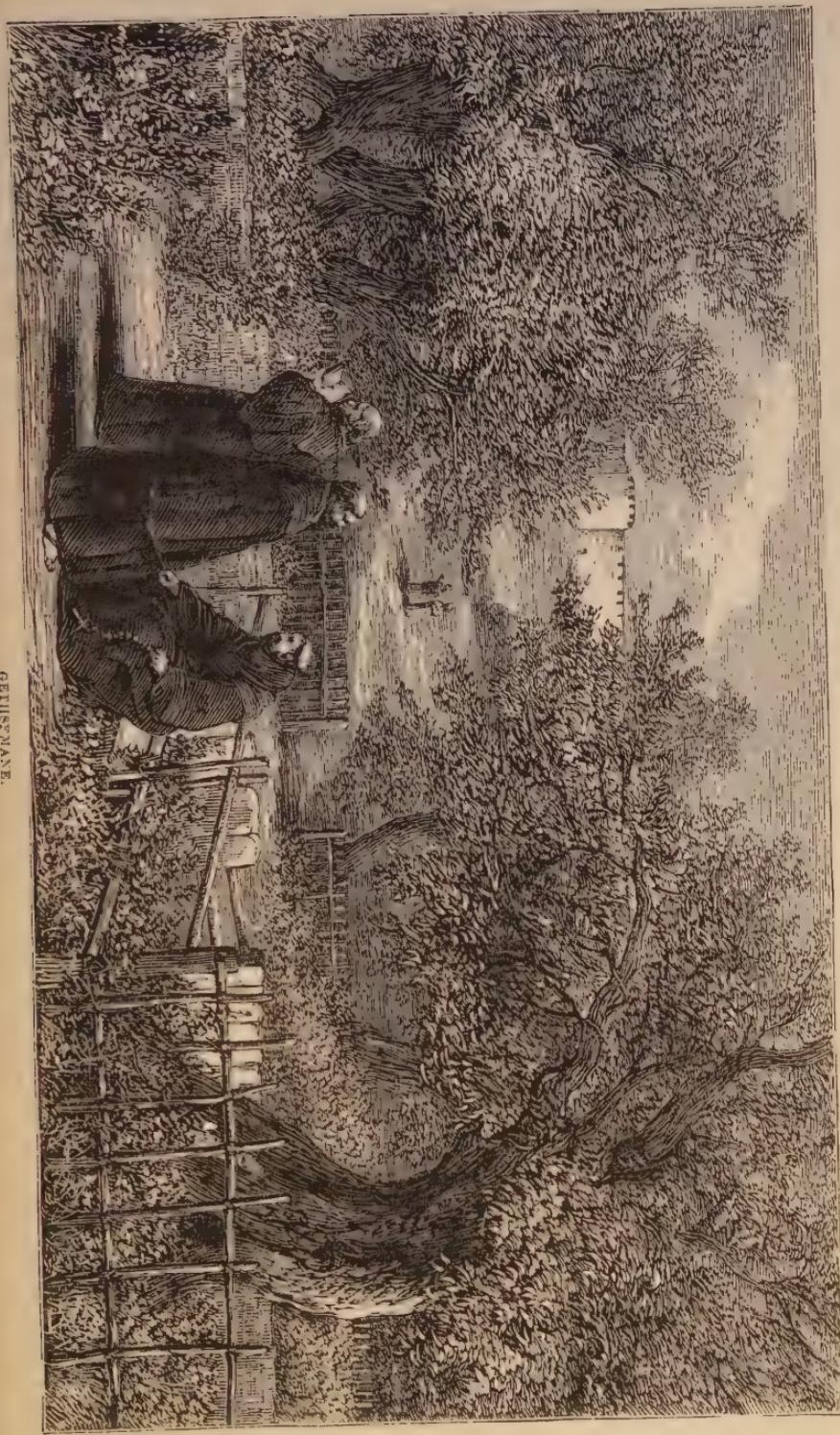
* Ps. xli. 9, and cix. 8, 17.

my joy complete in them. I have given them thy word, and the world has hated them, because they are not of the world, just as I am not of the world. I do not ask that thou take them out of the world, but that thou guard them from evil. They are not of the world, just as I am not of the world. Consecrate them in thy truth; thy word is truth. Just as thou didst send me into the world, I also have sent them into the world; and for their sakes I am consecrating myself, that they, too, may be consecrated in the truth. But not for these only do I ask, but also for those who believe in me through their word, that all may be one, just as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, just as we are one, I in them and thou in me, and that they may be perfected in one, and that the world may know that thou hast sent me and hast loved them just as thou hast loved me. Father, those whom thou hast given me I wish to be with me where I am, that they may behold my glory which thou gavest me, because thou lovedst me, before the foundation of the world. Righteous Father, the world has not known thee, but I have known thee, and these have known thee that thou didst send me, and I have made known to them thy name and will make it known, that the love with which thou lovedst me may be in them and I in them."

While this is the prayer of a man, there are signs of something more, which strike the reader at once. It is not sinful man who prays. There is not a word of confession or supplication for pardon. There is petition and acknowledgment of the Father's absolute power. So far it is human. But the prayer immediately rises to a higher than human level. It is the prayer of a man who knows himself to be the Son of God. He puts himself in partnership with "the only true God," and recalls the antemundane glory which the two enjoyed together. He uses the word of familiarity and personal influence "ask" ($\varepsilon\mu\omega\tau\alpha\omega$) instead of "pray" ($\alpha i\tau\acute{e}\omega$), and he tells the Father what he wills or wishes. The prayer was uttered on earth, Jesus says himself (verse 13), as a manifestation to his disciples. It was such a manifestation in words as the transfiguration was in ocular appearance, a strengthening of the apostles for their work by the cultivation of their faith in Jesus as their eternal and all-sufficient stay. The parts of the prayer are, first, a petition to the Father to glorify the Son in his death in accordance with the great purpose of redemption. This is accompanied by a declaration that the Son has performed his work on earth faithfully. Secondly, a petition for his disciples that they may be guarded in unity. They had been taught by Jesus, and understood now that he had come from the Father. They were God's own, and Christ's glory was identified with them. He prayed that their protection

might be ensured by the Father, just as completely as when the Son was present in the flesh to protect them. As not of the world they were to be protected from the hostile world. Thirdly, a petition for all believers that they might be consecrated as one body, a testimony against the world, with the glory of Jesus their lasting possession. Fourthly, a petition for the heavenly transfer of all believers, as separated from the world and identified with the divine. How fitting a close to the didactic ministry of Jesus! His parting words to them are addressed to God the Father! He identifies himself with them while he identifies himself with the Father. What could better encourage their faith and make them feel that they were not abandoned by the departure of Jesus?

On the other side of the Kedron, on the slope of the Mount of Olives, was a garden called "Gethsemane," or the Oil-press. It seems to have been the frequent resort of Jesus and his apostles. To this retired spot they now come, and are concealed from the moonlight by the shadow of the hill. Jesus, on arriving there, warns the eleven of a peculiar danger awaiting them by urging them to prayer as a safeguard against the strong temptation to faint and abandon him that would soon approach them. Leaving eight of the apostles, he takes three—Peter, and James, and John—with him to the distance of a few rods, out of sight and hearing of the eight. There he was overwhelmed with grief and anguish. In the depths of



this distress, he sought still greater privacy with his God and Father. "My soul is exceeding sorrowful even unto death," is his human confession; and he adds (to his disciples), "Remain here and watch with me." Then withdrawing from the three, he cast himself upon his face and prayed that, if it were possible, the hour of woe might pass away. "Abba, Father,* all things are possible to thee; if it be consistent with thy holy will, take away this cup from me; but let not my will but thine be done." In answer to his prayer an angelic messenger appeared and gave him new strength, but did not release him from the fierce trial. More and more earnestly that smitten soul poured out its prayer, while bloody drops exuding from his pores bore witness to the Redeemer's inward agony. The cause of that agony was human sin borne by a holy substitute before the rod of holy justice; but its conditions and aspects are all unknown, and must remain unknown to finite experience or imagination. The mere fact of a coming crucifixion could not account for this unexampled passion. Were the two robbers, who on the next day were to be crucified, suffering after this sort? Do not thousands walk to the scaffold with an undaunted heart? There was a depth of cause here altogether unprobed by human thought that prostrated a pure and brave soul that had never known either sin or fear. Here, as at

* I presume that the Lord prayed in Greek, and that the mingling of the Aramaic and Greek in "Abba, Father," was a mark of tenderness.

the cross, we can read the writing : " He bore our sins," and know that this formula expresses the profound fact in all its meaning and causality; but to interpret this formula is impossible. Enough is seen to excite wonder, faith, and gratitude ; but curiosity is forever baffled.

When Jesus rose from his conflict of an hour and returned to the three, they were sleeping from the effects of protracted sadness. He took the opportunity to remind Simon of his boastful promise by the pointed question, " Simon, sleepest thou ? art thou not strong enough to watch with me for one hour?" and then said to them all, " Stand up, watch and pray, that ye enter not into temptation ;" making at the same time an excuse for them, " The spirit is ready, but the flesh is weak." Again he retired and found another hour's like experience of mental agony, after which he found the three again sleeping, and only able to give him confused replies to his questions. Then followed a third hour of the fearful struggle, Jesus alone against his spiritual foes, his chosen disciples lying like stones without sympathy in this crisis of trial. On his third return to them his sharp words aroused them. They were the signals of an immediate catastrophe. " Sleep on and rest henceforth !* Lo, the hour is at hand and the Son of Man is betrayed into the hands of sinners. Arise, let us go ; see, my betrayer is at hand."

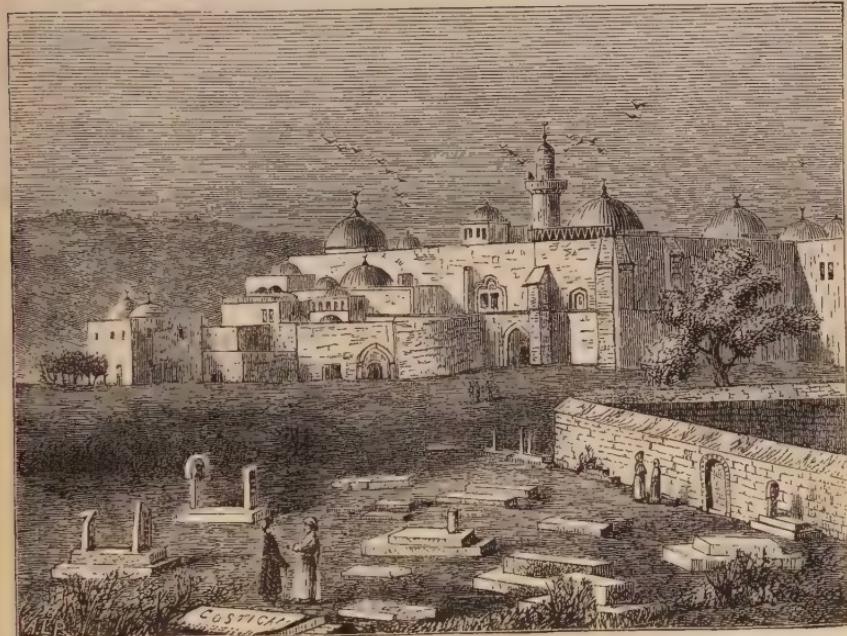
* This is irony and not interrogation.

The sleepers had hardly risen to their feet, when the lonely retreat was rudely invaded by the feet and voices of a crowd. It was the temple-police, which in full force, by command of the chief-priests and Pharisees, with such other helpers as could be sent, had been commissioned to seize the person of Jesus and hurry him to condemnation and death. Amid the glare of the lanterns and torches, the men were seen to be armed with swords and clubs, and at their head was the miserable Judas, who now at midnight was fulfilling his covenant of sin ; the circumstances of the hour deepened the color of his baseness. If he had seized Jesus in the excitement of anger, or if he had taken sides against him in the temple-court in the supposed advocacy and defence of a darling truth, there would have been some abatement in the fearful guilt. Even if the place only had been different, if the betrayal and arrest had occurred on the highway or in the street, we might have toned our indignation. But there is nothing to relieve the blackness of the deed. Done in cold blood, the result of prolonged deliberation, a matter of mere selfish interest, done for the love and sordid gain of a little money, and done, too, in the spot most sacred by its tender associations, where the ingrate had so often received the gentle attentions of his Lord,—done to one whose divine mission had been especially proven by supernatural gifts received and used by this very Judas—done to one whose beautiful and spotless life had

been a heavenly vision to the chosen twelve—it was a deed without its parallel in the record of human crime. There have been details of cruelty and filth in human wickedness far more revolting in their external aspect than anything we see here; but for moral enormity, for deliberate assault on truth and righteousness, for the blasphemy of love and mercy, there is nothing in all history so like the great rebellion of Satan against the Glory of God as this betrayal of the Son of God by Judas the apostle.

Hanging upon the skirts of the armed band who made the assault were some of the chief-priests and elders themselves, who had ordered the surprise, and whose impatience would not permit their waiting for the return of the expedition. Jesus, on beholding the crowd, went forth to meet it, and hailed the comers with the question: “Whom do ye seek?” “Jesus of Nazareth,” the leaders reply. “I am he,” is the prompt response. And with this word from Jesus the whole band, with Judas among them, fell backward to the ground as by the shock of an earthquake. So prone in their base business that they were undaunted by this divine warning, they again reply to a second question of Jesus in the same manner as before. The Master then responds: “I told you that I am he; if, then, ye seek me, let these go.” There seems to have been some hesitation on the part of the leaders lest they might seize the wrong man,—lest some one of the disciples of

Jesus might have personated his Master in order to his escape, and they, therefore, withheld their hands until Judas had gone forward and given them the sign agreed upon.* That kiss of Judas was Satan's highest triumph, fit to be recorded upon the walls of hell. For such an



ZION—THE DAVID MOSK.

achievement it is no wonder that the Scripture presents us with the personality of the arch-fiend engaged. "Satan entered into Judas," we are expressly told. To the "Hail, Rabbi," of this satanic soul, Jesus only responded, "Comrade, why art thou here? Dost thou betray the Son of Man with a kiss?" As the band rushed upon the

* The words of Judas to the priests reveal the venom of his base soul: "Whom I shall kiss, he it is—*seize him and lead him off safely.*" This unnecessary enlargement was pure Satanism.

betrayed Jesus, the two disciples who had swords were ready to use them. Simon without hesitation defended his Master with a blow that severed the right ear of Malchus,* the high-priest's servant ; but the other seems to have turned to Jesus first for permission, and to have been answered by the Master's rebuke to Simon : “ Return thy sword into its scabbard, for all who take the sword will perish by the sword. Dost thou think that I cannot call on my Father, and receive from him more than twelve legions of angels ?† But in that case how could the Scriptures be fulfilled and God's grace be perfected ? The cup which my Father hath given me in this his purpose, am I not to drink it ?” At the same time deprecating retaliation‡ from the band, he healed the servant's ear. By this time the crowd had gathered around their victim,—the priests and elders showing themselves boldly when all danger was over. To them Jesus speaks. “ As if to seize a robber ye have come forth with swords and clubs. I was daily sitting by you in the temple-court, and ye did not seize me or stretch out your hands against me. But this midnight hour is your appropriate hour, and your power is one exercised in darkness, and so the words of the prophets are fulfilled.”

The eleven apostles, after Simon's one blow, had fled in cowardly dismay ; but a lad, who had hastily arrayed

* *Melech*, probably.

† *i. e.*, a legion for each apostle.

‡ So I take “ ἐατε ἑως τούτον.”

himself in a linen garment (having probably, on hearing of the intended arrest, risen from his bed to accompany the band), showed such sympathy with the captive, that the police laid hold of him, when by a dextrous movement he left the garment in their hands and escaped.



FLOWERS FROM PALESTINE.

CHAPTER XXVIII.

THE ARREST AND TRIAL.

THE band led Jesus down the slope of Olivet, over the Kedron, and up the steep ascent to the city, making their way rapidly to the high-priest's palace. Annas, the father-in-law of Joseph Caiaphas, had been high-priest from the year 7 to the year 14. He had been removed by the Roman procurator, but after Ismael-ben-Phabi's high-priesthood of nine years, a son of Annas occupied the office for a year, and then (after another year's incumbency of Simon-ben-Camith), Joseph Caiaphas, the son-in-law of Annas, succeeded and held the office for twelve years. The influence of Annas was accordingly great, and he seems to have held almost a joint high-priesthood with his son-in-law during the latter's administration. He was yet under sixty years of age when Jesus was brought before him that night of the betrayal. It is probable that Caia-phas had established the custom of referring all cases first to his father-in-law, that they might ordinarily be settled without his own attention, and that thus Annas occupied practically the post of assistant to the official high-priest. Annas put a double question to the prisoner as to his dis-ciples and his doctrine; but Jesus refused to reply with

this protest. “I spoke openly in the world. I continually taught in the synagogues and in the temple, where all the Jews assemble, and I spoke nothing in secret; why dost thou question me? Question those who heard me what I spoke to them. Lo, these here present know what I said.” Jesus had been questioned as a prisoner before any charge had been made against him. It was the duty of Annas to have a charge preferred and substantiated by testimony before the prisoner could be called on to reply. On this account Jesus calls for the statements of others who had heard him speak and seen him daily. As he uttered these words in calm dignity before the tribunal, an obsequious attendant standing near struck him and asked him rudely if that was the way to answer the high-priest. With the same composure Jesus turned to the assailant and rebuked him: “If I have spoken evil, witness concerning the evil; but if well, why dost thou beat me?” still demanding the testimony which ought to have been adduced before his arrest had been ordered, and ignoring the question of the high-priest.

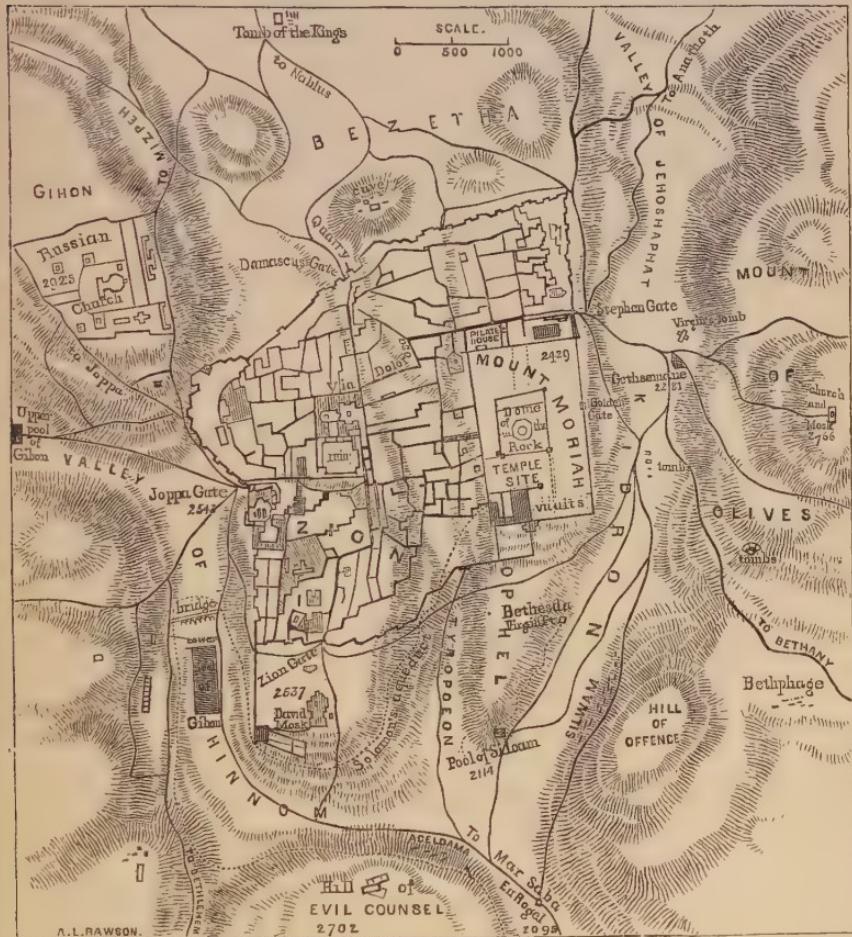
Annas, aware that a flaw had been committed, and glad to shirk the responsibility, herewith sent the prisoner to Caiaphas, who had meanwhile sent for the Sanhedrim to assemble.

Simon and John had, after their escape at Gethsemane, followed up the police from a distance, and John, from personal acquaintance with the high-priest and his household,

found access into the palace, that he might be near to Jesus. Having entered himself, he induced the portress to admit Simon. In the large hall into which they had entered was a fire of coals, probably in a brazier, around which the servants and attendants had gathered, some sitting, some standing, to warm themselves in the chill of a March night. Simon and John waited in this throng while Jesus was taken to the inner apartment, where the interview with Annas occurred. While seated by the fire, a maid-servant, after scanning Simon's features carefully, put to him the question: "Wert not thou also* one of the disciples of this Jesus of Nazareth, the Galilean?" The prompt reply of Simon's timidity was emphatic: "I do not know the man, nor do I understand anything of the matter to which thou alludest." On this utterance the poor disciple with a troubled spirit arose and went out into the porch by the large gate of the palace, just as a cock's crow rang on his ears, arresting his attention but not awakening his memory. He had not been long in the porch, when the maid, who had recognized him within, passing out, saw him again, and with another maid, told the bystanders that he was one of the followers of Jesus of Nazareth. At the same time the portress, and one of the men present, put the question to him, whereupon he swore his complete ignorance of Jesus and his independence of any connection with him.

* The "also" seems to refer to John, whom the maid knew.

About an hour after Simon was in the large hall again, and not far from him was Jesus, who had been already before Annas, and was now detained in the atrium until



PLAN OF JERUSALEM.

the Sanhedrim should assemble. Simon's conduct had undoubtedly made him nervous and restless, and it was a relief to him to talk with those who were standing by in the lower end of the hall. At length, one who had heard

the allegation of the maid and Simon's denial, exclaimed with great confidence : "Thou wert certainly with him as one of his disciples, for thy speech sheweth thee to be a Galilean."* At this persistent accusation, with its powerful reason, supported as it was by the others around him, Simon had recourse to cursing and swearing as his refuge, stoutly asseverating his entire unacquaintance with the Nazarene prisoner. While in the midst of this display of weakness, a cock crew, and Jesus turning, his eyes caught Simon's and awakened his memory and contrition. The self-condemned apostle, pierced by that look of tender reproach, went out from the hall and shed bitter tears of penitence.

When the daylight arrived the Sanhedrim assembled, and Jesus was brought before it. Their hope was to obtain some witness who would, by the offer of false testimony, enable them to demand of the Roman authority permission to put Jesus to death. They bent all their energies to this end. A number of venal souls offered themselves with testimony, but they were so discordant among themselves that the priests did not dare to use them, lest an examination by the Roman authorities might be ordered and the fraud be made apparent. At last, however, a false rendering of the words of Jesus regarding the temple (which he had uttered three years before,†

* The Galileans probably used a more Hebraic Greek (or, if it was Aramaean here spoken, a dialectic vocabulary rather than bad syntax is referred to).

† John, ii. 19.

and which had made a deep impression on a superstitious people) was made by one and another present, and on this the priests, who had been quite embarrassed, had to base their assault. The high-priest, rising, asked the prisoner to reply to this accusation. Jesus remained silent, probably as a protest against the glaring injustice of the whole proceedings. Again the robed official, in solemn form, demanded an answer. "I adjure thee by the living God, that thou tell us if thou art the Messiah, the Son of the Blessed God." To this Jesus replied : "If I tell you, ye will not believe, and if I ask you for your convictions, ye will not answer me or let me go. Nevertheless, I here solemnly answer the question so solemnly put. I am the Messiah. And from this time of my humiliation onward ye shall see the Son of Man sitting on the right hand of the power of God and coming in the clouds of heaven."* He used the phrase "Son of man." To make his statement as plain as possible, those around the high-priest interrupted with the question, "What! art thou the Son of God?" to which Jesus instantly responded in the affirmative. At this the high-priest, with a sincerity which was the offspring of his proud unbelief, rent his garments as a token of deprecating the unholy words, and exclaimed : "He has blasphemed! What further need have we of witnesses? See, now ye have heard his blas-

* The power of God in providence exercised from that day amid the darkness of historic changes to build up the Messianic Kingdom is, I think, intended, although the final day of manifestation is also pictured.

phemies. What think ye?" The Sanhedrim fiercely echoed their leader's words and adjudged the prisoner worthy of death. The temple-police, who had the keeping of his person, caught the spirit from their superiors, and displayed it in the coarser forms of insult. They cuffed him and spat upon him, and then covering his head, slapped him on the face, and cried out: "Prophesy to us, O Messiah; who is it that hit thee."

The Sanhedrim, after taking a recess, probably for the morning meal, assembled and decided on the steps to take to have the punishment of death inflicted. Binding Jesus, they led him to the prætorium of Pilate, which stood beyond the north end of the temple-area. As it was the day of the Passover, the members of the Sanhedrim could not enter the pagan judgment-hall. The procurator, on hearing that the most dignified and important body in the Jewish state was at the door of the palace, went forth, with Roman accuracy of manner, and asked the character of the accusation which they made against the prisoner he saw they had brought. On their assertion that he was a felon (an assertion made with some rudeness toward the governor), Pilate ordered them to take him back and settle the case by their own law. To this they objected that the prisoner had been creating commotion in the nation and pronouncing against the Roman authority under the name of an anointed king, and that therefore death was his due, which punishment the Roman

power only could inflict. This was an adroit movement to secure Pilate's co-operation. The fact that Jesus had called himself the Son of God would have made no impression on a Roman skeptic. Like Gallio afterward in the case of Paul, he would have scorned intermeddling with such a subject, which touched the sphere of neither civil nor criminal law. The wily priests, fully aware of this, with malicious boldness pervert the Master's declaration concerning his spiritual kingdom* and his Messiahship,† and his teaching concerning the tribute-money,‡ and seek to impress the governor's mind with the notion that Jesus is one of the numerous leaders of insurrection against the Roman power who had already began to appear.§ The device had the effect to induce Pilate to reconsider his order and give Jesus an examination. Returning to the prætorium, Jesus was duly placed before him and interrogated as to the charge of pretending to be the King of the Jews. Jesus replied by asking the procurator whether he put this question from any personal interest he felt in it, or only because others had made the charge.

There was, probably, some seriousness in Pilate's mind caused by the presence and speech of Jesus, and the Master gives the Roman officer an opportunity to express it and seek the light of truth. Whatever shadow of serious thought may have stolen over his mind he indignantly

* Matt. xvii. 25-27, xix. 28; Luke, xxii. 30.

† Luke, xx. 25.

‡ Mark, xiv. 61, 62.

§ Luke, xiii. 1.

dashes away at this question of Jesus. "What! am I a Jew, to have any other than an official relation to these things? Thine own people and the chief-priests have brought thee to me, and I simply wish to know, as governor, what wrong thou hast done?" Then Jesus answers his first question. "My kingdom is not of this world. If my kingdom were of this world, my servants would fight, that I may not be delivered to the Jews. But now my kingdom is not here." "Art thou, then, a king?" interrupted the procurator. "Yes, I am a king, the King of the Jews. For this I was born and for this I came into the world, that I may testify to the truth. Every one who is of the truth heareth my voice." In a half-musing, half-skeptical way, Pilate muttered, "What is truth?" and then, convinced that the prisoner was wholly innocent of any design against the Roman government, went forth to the Jewish priests and their attendants to inform them of his conviction.

Annoyed by this honest conduct of Pilate, the priests and elders poured out accusation after accusation in a tumultuous way, to which, even when Pilate suggested a reply, Jesus would answer nothing. He had answered all proper questions both before the Sanhedrim and before the procurator, and was not to become a party to a strife of words. Pilate was very deeply impressed by the calm dignity with which Jesus met the fierce onset of the ecclesiastical mob, and his serious interest in Jesus was doubt-

less increased by this scene. Among the many things said by the accusers, the governor heard that Jesus was a Galilean. Now as Herod Antipas, the tetrarch of Galilee, happened then to be in Jerusalem, and as it was the custom to remit a prisoner for trial to the governor of the province or state to which he belonged, Pilate immediately seized the opportunity to throw the question away from himself, troubled as he was between his sense of Jesus' innocence and his desire to gratify the influential men of the city. At the same time he felt that this act might have a soothing influence on Herod, between whom and himself there existed a feud.

Herod, the weak, unprincipled, and cunning tyrant, was at the same time a superstitious prince. He had at one time heard John the Baptist gladly, whom afterward he killed at the request of a dancing-girl, and now, being in Jerusalem for the Passover, he was desirous of meeting with the Great Teacher, of whom he had heard so much that was marvellous, and by whom he hoped he might see some miracle wrought. The chief-priests and scribes followed Jesus over to the abode of Herod, and there, as before Pilate, made their bitter accusations. But not a word would Jesus utter to these false and furious charges, or to the vain and curious questions of Herod. The low-minded despot upon this descended to personal raillery, and, joined by his personal staff, who had accompanied him to Jerusalem, made sport of him, and in mockery

threw around him some of the elegant garments that were lying near.

Herod declined to decide the case, but preferred to return the prisoner to Pilate as a response to the latter's



TIBERIAS.

friendly overture.* When Jesus was thus sent back to the Roman governor, Pilate called together a large assembly of the rulers and the people, and stated his decision clearly. "Ye brought to me this man with the

* This act, we are told, healed the breach between Pilate and Herod.

charge that he was exciting the people to insurrection against the Roman dominion. I have examined him before you and found no support whatever for your charge. Herod, to whom I sent him, has been equally unable to make good the accusation. I shall therefore have him scourged and dismissed."

Pilate's last expression was a base concession to the excited priests directly in the face of his own verdict. He had not the firmness to abide by the truth. He feared to lose the influence of the Jewish nobility, and so, though he honestly opposed the cruel injustice of the Sanhedrim, his opposition lacked strength of principle, and hence was to be carried away by the wild tide of influential malignity. In promising to scourge Jesus, he made his first concession, and from that to his order for the crucifixion, the weak man fell farther and farther with each attempt to check his headway.

By this time a large multitude of the populace appears to have assembled before the prætorium to demand of the governor the release of a prisoner, according to an old custom allowed by the wise Roman authority at the Passover. There happened to be in prison at this time one Barabbas, a famous bandit, who by espousing the popular side and exciting a bloody revolt in the city, had become a hero to the people, and for his release the mob now clamored. Not liking to release so dangerous a character as Barabbas, and thinking the crowd would

accept Jesus as a substitute, the irresolute man put the option to the people as between Barabbas and Jesus,* and thus against his own decision just rendered, put Jesus on a par with an imprisoned criminal. If the people had been left to themselves, they might have chosen Jesus, from the fresh memory of his marvellous works and teachings which had so astonished and delighted them. But they had been so accustomed to bow implicitly to the will of the priests and elders, that when these dignitaries urged their leaders to shout for Barabbas, the servile mob eagerly conformed, and cried out, "Away with this man, and release Barabbas to us." Pilate was perplexed at this response, and having had his fears excited by a message from his wife, giving him a warning (from a dream she had had) against harming Jesus, he again tried the crowd, hoping to obtain from them at least an expression of interest in behalf of Jesus also. "What do ye wish me to do with him whom ye say is King of the Jews, the Messiah?" He hoped that this allusion would awake their sympathy, but it only excited their desire to clear themselves of the suspicion of disloyalty to Rome. "Crucify him, crucify him," is the universal shout. The miserable expedients which Pilate had adopted to save Jesus and his own good standing together had utterly failed. He can now only expostulate, as a

* Pilate appears to have used the title "King of the Jews" for Jesus, in order to win the people's vote for Jesus.

defeated army may fire in its retreat. The mob see their advantage and press the timid governor with their reiterated shouts, demanding now both the crucifixion of Jesus and the release of Barabbas. Pilate now endeavors to shift the wrong that will be done to their shoulders by publicly washing his hands and exclaiming, "I am innocent of the blood of this just man. Ye will see the evil of your action." He tried to fancy that he should escape blame by this vain device, and was additionally gratified to hear the people's response, "His blood be on us and on our children!" Here Pilate appears at first to have rested the whole matter. He had Barabbas, the brigand and rebel, released to meet the welcome of the Jerusalem mob, who, doubtless, bore him off as a hero, and he delivered up Jesus to the soldiers for the preliminary scourging and the crucifixion.

The rough Roman soldiery, not with the malignity of the temple-police, nor with the personal hatred of Herod's men, but with the cold-blooded cruelty of the race that delighted in gladiatorial shows and made a spectacle of suffering, took their prisoner into the prætorium for their rude sport, according to the barbarous custom of the day, a capital prisoner being a fit subject for abuse, as entirely beyond the pale of help or sympathy.

Taking off his ordinary outer garment, they put on him

a scarlet robe, and weaving a crown from the stems of a thorny plant, they placed it upon his head and then laid a reed-stalk in his hand as a sceptre. Thus making a mock-monarch of him, they amused themselves with genuflexions before him, and hailed him (according to the title they had heard connected with him in the examination) as King



SPINA CHRISTI.—THORN-TREE.

of the Jews. Probably because he would not grasp the reed, but let it fall from his hand, the angry soldiers struck him on the head with it and spat on him. When they were ready to lead Jesus out to execution, and had announced the fact to the procurator, his conscience seems to have revived, and he determined to make an-

other of his feeble efforts to save the prisoner. He had Jesus led out before the prætorium into the presence of the chief-priests and their minions, who still hung about the palace awaiting the final result. He speaks as if he were minded to let him go. "I am bringing him out to you, that ye may know that I find no fault in him. Lo, here is the man!" To thwart any attempt on the governor's part to retract his decision, and well knowing his weakness, they immediately cry out: "Crucify him, crucify him." With a childish spitefulness that was the offspring of his troubled conscience, and which took the place of a noble resistance to the clamor of the priests, Pilate exclaims, "Take ye him and crucify him, for I find no guilt in him." The Jews in reply insist that Roman executions ought to follow the breach of the Jewish law, as Rome alone had power to put to death. Their words are: "We have a law, and according to our law, he ought to die, because he made himself 'Son of God.'" They remind Pilate that Rome did not ignore the Jewish code, that she preserved the laws of her subject provinces as far as possible, and that it was *his* duty as procurator to regard the demands of the Jewish law in respect to this prisoner, and not to weigh his guilt in Roman scales. However much this argument may have influenced the wavering mind of Pilate, there was a statement in their reply which made a deeper impression upon him. Did this remarkable prisoner, so gentle and yet so sublime in his demeanor,

with so strange a public history, claim to be Son of God ? This was a new thought to Pilate's mind. He was satisfied that Jesus was no rebel or mob-leader, and that the Roman authority had no harm to fear from him. He had besides heard Jesus speak of his spiritual kingdom in a very mysterious way. Had not this claim to be Son of God something to do with this mysterious royalty ? His worldly mind was filled with superstitious fears instead of a religious faith. The evidences of Jesus' superhuman character were shining now upon him from every side, but instead of using these evidences and yielding to their power, he only trembled and sought to quiet his mind by interrogating Jesus anew. He entered again into the prætorium and had Jesus brought again privately before him. But Jesus refused to reply to any inquiry regarding his origin, for the same reasons, doubtless, for which he had refused to reply to Herod and to the Sanhedrim. Pilate was provoked at this and sharply asked : " Dost thou not speak to me ? Dost thou not know that I have power to crucify thee and I have power to release thee ? " On this point, where Pilate was really ignorant, the Master gives the heathen governor light. " Thou wouldst have no power against me, unless it were given thee from God ; therefore, he who betrayed me* to thee (who has received the truth of God more fully and yet has acted in all this matter as if all human movements were independ-

* Caiaphas the high-priest.

ent of the divine control) bears a greater sin than thou dost." These words had a very deep effect on the governor, who seems to have gone forth and reasoned with the chief-priests, endeavoring to dissuade them from their purpose. But the same imbecility which had marked his whole management of the case made him a sure prey for the resolute Jews. They boldly flaunt it in the governor's face : " If thou release this man thou art not a friend of Cæsar. Every one who makes himself a king is an enemy of Cæsar. And if thou dost not punish Cæsar's enemies (as this man is) thou art not Cæsar's friend." The thought of losing favor at Rome, of coming under the imperial frown, overcomes all other considerations in the time-server's mind. He remembers how a Jewish complaint to Rome had sent Archelaus off the throne of Judea, and he fears that a like fate may be his if he should gain the hatred of the most influential citizens of Jerusalem. So the pusillanimous Pilate has Jesus brought out from the prætorium again, and himself, taking his official seat on an external *bema*,* says to the Jews : " There is your king." Then to their cry of, " Away with him, away with him—crucify him," he adds : " Shall I crucify your king ?" The chief-priests, keeping to the point where they had had such effect on the governor, reply : " We have no king but Cæsar." The soldiers, who had so long—from

* This occurred about noon on the fourteenth of Nisan. John, xix. 14.

the time of scourging Jesus and mocking him—been waiting on the irresolution of Pilate, now stripped Jesus of the scarlet robe they had put on him, and arraying him in his own vestments, led him away to the place of execution.

CHAPTER XXIX.

THE CRUCIFIXION.

PILATE's last reference to Jesus as the King of the Jews seems to have been made in a listless, sportive spirit, as a reaction of a worldly soul from a conscience-tension, by which it had been wearied. The last effort of grace to arouse the selfish heart had failed. Seven years later, after repeated misfortunes crowned by deposition from office, the wretched man who had against his own conscience nailed Jesus to the cross, passed through the door of suicide into the retributions of eternity. It may have been that Judas Iscariot had watched this scene in front of Pilate's palace. And when he saw the Master finally given over into the hands of the rough soldiery and hurried to the place of execution, we may believe his fierce remorse to have seized him. Scourged by the furies of his conscience he traversed the city in his agony, and at length rushed to the temple with the doleful confession on his lips: "I sinned in betraying innocent blood." How the heartless mockery of the priests must have pierced him with new pangs! "What is that to us? Look thou to that!" Casting down the thirty shekels for which he had wrought the fearful tragedy, the dark-souled man fled away

down the height from the temple through the deep ways of the Tyropœan valley (we may believe) into the gloomy



JUDAS MONEY.—SHEKEL.

retirement of the Hin-nom glen, whose very name, Gehenna, had become the title of the place of eternal woe.

Tying his neck to the

branch of a tree, he flung himself off his feet, and, rupturing his body by the shock, hung, rent and distorted, in the “field of blood.” Meanwhile the soldiers were hurrying Jesus along the streets of Jerusalem. At first he carried the cross on which he was to be stretched, according to the barbarous custom of iron Rome ; but as he probably fell under the burden by the time he reached the city-gate, they seized upon a Cyrenian, named Simon, “the father of Alexander and Rufus,”* who was just coming in from the country, and made him bear the heavy wood to the place where it was to be used. A large crowd followed, many out of idle curiosity or a morbid desire to see a violent death, but some with the tender hearts of women, whose tears and loud laments contrasted with the brutal rudeness of the military band. To these women only did Jesus speak. “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming, in which they shall

* Probably two noted Christians when Mark wrote.

say, ‘Blessed are the barren and the wombs which have not borne, and the breasts which have not given suck.’ Then shall they begin to say to the mountains, ‘Fall on us,’ and the hills, ‘Cover us.’ For if in the moist wood they do this, what will they do in the dry?”* It doubtless added to the sympathy of these women that the gentleness of Jesus not only was encompassed by hard-hearted hirelings, but that his companions to the place of crucifixion, who were to suffer by his side, were two rough robbers, who were going to their just deserts. The most of these women, who thus showed their tender regard for a gentle sufferer, probably were in no wise affected by the truth that Jesus had proclaimed, and hence his words to them are words of warning rather than words of acknowledgment or cheer. There were, however, some who pressed nearest to the Master amid that rude rabble, whose hearts had responded to all his blessed words and were now wrung with anguish at the cruel scene. There was the Magdalen, who had found her life in the pity of that Jesus, and Mary the wife of Clopas, and Salome, and with profounder grief than all, the mother who had borne that wonderful man a babe in Bethlehem thirty years before. The marvels of that birth, the incidents of the childhood and youth at Nazareth, and the accumulated wonders of the three years’ public ministry would all now rush before her mind, as she beheld the son of her womb going forth

* Evidently a proverbial phrase for suggesting an *d'fortiori* conclusion.

to a painful death. How *her* sorrow must have added to his!

She had, indeed, at one period of his ministry interfered with his authority, and rebuked his holy zeal ; but it was because her faith could not reach to the sublime height of



VIEW OF MOUNT MORIAH FROM ZION.

her son's Messiahship. The mother's love had never been marred, the Son's filial affection had never been weakened, and the severe trials of this death-hour would use this mutual devotion as a sword of piercing agony to both.

Outside of the city's walls was the place of execution, called Golgotha (*i. e.*, *skull*). On reaching the spot, they gave Jesus some sour wine mingled with gall* and myrrh. This seems to have been the act of friends,† in order to mitigate by stupefaction the pains of the cross ; but Jesus merely tasted the draught as if in acknowledgment of the kindness, and refused thus to escape the fullness of his sufferings. The crosses for the two robbers were erected on either side of the cross of Jesus. It was now three hours‡ since the Sanhedrim had carried Jesus to Pilate. The scene before Pilate, including the sending to Herod and the return to the prætorium, had occupied from nine o'clock till near noon. We may put the crucifixion itself a half-hour later.

As the soldiers were nailing the hands and feet of their victim to the cross, he thought of them only with pity, and lifted up a prayer to heaven in their behalf. "Father, forgive them, for they know not what they are doing." In that first moment of the physical pangs this godlike cry was all his response to the fierce torture. We may be sure that prayer secured its end, and those four rough Roman soldiers were forgiven of God. When they had stretched the bleeding form of Jesus on the cross, they divided his raiment into equal parts, each taking his

* Probably "wormwood."

† That it was a customary act of the authorities at capital executions is scarcely proved.

‡ So I interpret Mark's "third hour." Mark, xv. 25.

share ; but as the tunic was woven in one piece, they preferred to cast lots for that rather than tear it, thus unwittingly fulfilling the prophecy found in the twenty-second Psalm.* The inscription which Jesus had worn on his breast from the prætorium (according to the custom at a capital punishment) and which they now placed above his head upon the cross, had been prepared by Pilate himself in a quasi mockery of the Jews, a revengeful act for being thwarted by them with respect to Jesus. It was as far as his spite dared to go. He had yielded to them in the matter of Jesus' death. He would have his own way in a trifle. The inscription was written in the Greek (the common tongue of all classes), the Latin (the governmental language), and the Aramaic (the hearth-stone language of the Jewish people), in order that it might be the more conspicuous, and in its fullest form, read : "This is Jesus the Nazarene, the King of the Jews." The chief-priests endeavored in vain to have this inscription changed so as to read, "He said, 'I am King of the Jews;'" but Pilate was inexorable, and took delight in his petty triumph.

For three hours Jesus hung amid the sufferings of this agonizing dissolution. The strained limbs, the inflamed extremities, the aching head, the swollen veins, the torturing thirst, were all meekly borne, while added to these were the jibes of the crowd headed by the chief-priests,

* Ps. xxii. 18.

scribes, and elders, and the taunting appeals of his fellow-sufferers on either side. Some of the language used by these stony-hearted scoffers is preserved. Shaking their heads in fiendish insult, they exclaim : "Thou destroyer of the temple and builder of it in three days, save thyself. If thou art Son of God, descend from the cross. If this is the Messiah, the king of Israel, let him come down from the cross and we shall believe in him. He trusted in God : let Him save him, if He has pleasure in him, for he said he was Son of God." The robbers in their agony found a fearful relief in echoing these blasphemous cries, until one of those violent men was convinced of the holiness and Messiahship of Jesus, and rebuked his fellow : "Fear-est thou not God's vengeance, thus to abuse a fellow-sufferer, and that, too, when he is an innocent man, while we are receiving the punishment due our crimes?" Looking, then, to Jesus, he showed the fullness of penitence and faith in his personal entreaty : "Remember me, Lord, when thou comest in thy kingdom." The immediate reply was, "Verily, I say to thee, to-day with me wilt thou be in Paradise." The pardon which flows from the cross was illustrated amid the very agonies of the crucifixion. Saving mercy was conspicuous in the midst of the sacrifice. Another scene of peculiar tenderness occurred amid these sufferings. Near the central cross, to weep and to soothe him to the last, stood the stricken mother. By her side, and probably supporting her feeble form, was

the apostle John, watching with vain wish to relieve the pains of his suffering Master. Self-forgetful, ever planning the good of others, Jesus cheers the heart-broken woman with the words, "Behold thy son;" and then adds to John, "Behold thy mother;" as if to bid them each to find in the other an earthly substitute for himself. It was, doubtless, also a charge to John to provide for the temporal welfare of the bereaved Mary, and hence we are told that from that hour the mother of Jesus found her home with John's family.

From the very time of the delivery of Jesus to the soldiers for crucifixion, the sky had begun to be dimmed and the atmosphere gradually assumed the strange gloominess that is produced by an eclipse.* This supernatural appearance continued during the three hours that Jesus continued alive upon the cross. We must fail even to imagine the details of those tedious hours, as the sufferer grew fainter under his pains, and the little band of friends seemed to sink into the gulf of despair. But at the close of that time, at the time of the evening sacrifice in the temple, Jesus appeared to gather up his physical strength for a loud cry of agony, deeper than any produced by bodily pain. "My God, my God, why hast thou forsaken me?"† It was the expression of the ineffable inward struggle that underlay the outward afflictions. The rob-

* There was no eclipse at this time, as it was a time of *full* moon.

† Taken from Ps. xxii. 1.

bers on their crosses may have had even severer physical pains than those of Jesus ; but this deep gehenna of woe, out of which the pure and holy could make so piteous a cry against the divine abandonment no sinful man could ever experience. It was holiness suffering as the unholy.



BROKEN DOOR OF SEPULCHRE.

He who knew no sin was made sin. Into this mystery we are not competent to look until all contact with sin is removed.

With this piercing cry, Jesus appears also to have signified his thirst to those near him. Some of the Jews who were present made sport of this voice, and pretended to

understand him to be calling for the prophet Elijah. "Let us see if Elijah will come to take him down and save him," they exclaim, while one of their number runs with a sponge full of sour wine upon a reed and applies it to his lips in order to prolong his fast-ebbing life. But the draught only gave strength for one more loud cry from the Crucified. "It is finished! Father, into thy hands I will commit my spirit!" And then the head fell forward upon the breast.

A corpse only was on the cross. The end of suffering had been reached.

At that moment, amid the unwonted gloom of the outward heavens, the people of Jerusalem were still more astonished at the severe shock of an earthquake that rent the rocks and burst open many of the stone doors of the sepulchres in the valleys around the city.* The centurion who had charge of the crucifixion and who was standing over against the cross watching Jesus, was overcome (as were his fellow-soldiers) at this remarkable death coincident with the earthquake, and in his great fear exclaimed: "Surely this man was righteous—a son of God." The entire crowd, including the mockers, were amazed and alarmed at the unwonted scene, and hurried

* From these open sepulchres came forth the dead restored to life after Jesus had been raised. The power of the cross to pardon was seen in the case of the robber, and its power to raise the dead in these instances. The veil which separated the Holy of Holies from the Holy Place in the temple, was rent from top to bottom at this same instant. Matt. xxvii. 51, etc.

from the spot. There only remained the military, and beyond them the women and the other friends of Jesus, who, after his words to John and Mary, had been probably thrust into the back-ground by the soldiery. The women whom we have mentioned were by no means the only ones who had been spectators of the sad scene. There were many others, all, however, from Galilee, who had followed the Master to Jerusalem, and stood before his cross in bitter lamentation, and with these faithful women, we may believe from a passage in Luke's narrative,* were the fugitive apostles who had ventured at length to watch the issue of the Gethsemane arrest.

As the day of the crucifixion was the 14th of Nisan, and that evening the Jews would eat the Passover-feast (which Jesus had anticipated†), they had carefully abstained from polluting themselves by entering the pagan governor's palace ; and now, because the sunset would usher in the first day of unleavened bread, one of the extraordinary Sabbaths of the Jewish system, they had requested Pilate to have the legs of the crucified men broken, that death might be hastened and the bodies removed from the crosses before that Sabbath should begin and its sanctity be thus defiled. Pilate had complied with the request, but the soldiers deputed to this service found that Jesus was already dead. Having broken, therefore, the legs of the

* Luke, xxiii. 49.

† Still, however, eating it on the 14th of Nisan, after sunset of the preceding day.

two robbers, who seem to have still lingered in their tortures, they omit the process with the corpse of Jesus, and content themselves with the thrust of a spear into his side, whence the blood, watery already from decomposition of its elements through physical exhaustion, flowed forth and manifested his death. One of the evangelists calls our attention to two minute Scriptural prophecies that were fulfilled by this apparently trivial incident.*

Close by the spot where Jesus had suffered was a small garden, in which a new sepulchre had been lately hewn in the rock. Its proprietor was one of the members of the Sanhedrim, an Arimathean, named Joseph, who, like his fellow-member Nicodemus, had been a secret disciple of Jesus, and had refused to engage in the nefarious conduct of that ruling assembly. Joseph was not shaken from his expectation of the coming of God's kingdom by the death of Jesus ; but, on the contrary, this death seems to have decided him to be a *secret* disciple no longer. Come what would, he should openly show his faith and devotion to the despised Nazarene. With a courage, all unknown to him before, he applied personally to Pilate for permission to bury the body of Jesus, and received the boon. He immediately went and purchased a large linen cloth to enshroud the body, while Nicodemus, joining him in the practical publication of his faith in the Crucified, furnished a hundred pounds' weight of myrrh and aloes to sprinkle

* Ps. xxxiv. 20. (Cf. Ex. xii. 46) and Zech. xii. 10.

in the wrappings and around the body, according to the prevailing custom. The two took down the body of Jesus from the cross, carefully enwrapped it and placed it in the new sepulchre in Joseph's garden, close by the place of crucifixion. This sepulchre was not yet completed. At least, the permanent stone door had not yet been adjusted, and accordingly a large loose stone was temporarily used to close the entrance. Sad witnesses of this burial were the faithful Galilean women, who, when all was done, left the

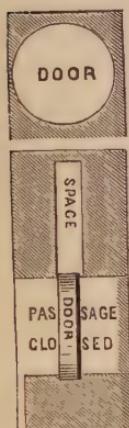


Fig. 2.

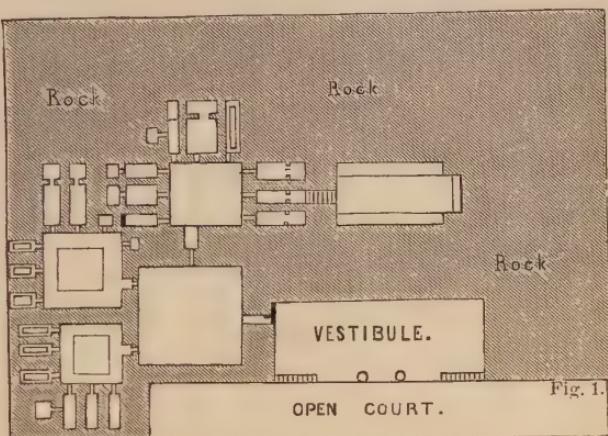


Fig. 3.

Fig. 1.

DOORWAY EN-LARGED.

PLAN OF THE TOMBS OF THE KINGS.

spot to prepare spices and unguents with which, when the Sabbath was over, they might still further honor the body of the Master. The next day was the first day of unleavened bread, a day of holy convocation,* a high or special Sabbath, when the chief-priests and Pharisees, not yet satisfied with their diabolical work, came to the procurator in a formal audience and requested a guard to be ap-

* Exod. xii. 16.

pointed over the sepulchre where Jesus had been laid, that his disciples might not steal away the body and then proclaim his resurrection. This they suspected might be done, because Jesus had expressly given out that on the third day he would arise from the dead. They suggested to Pilate that if such an act should be performed by the disciples, the political results might be very alarming. The governor yielded at once to their desire, probably more to be rid of their importunity than in sympathy with their views. He detached a few soldiers and put them under their control. These the priests stationed at the sepulchre, and added the precaution of passing strings across the stone at the entrance, and sealing them so as to deter any from an attempt to enter the tomb.

CHAPTER XXX.

THE RESURRECTION.

VERY early in the morning of the sixteenth Nisan, when the Sabbath was over,* Mary Magdalene and Mary, Clopas' wife, and Salome, John's mother, purchased additional spices for the funereal honors of the body of Jesus, and hastened to the sepulchre. Joanna and other women accompanied them.† The sun had risen when they reached the spot and found to their surprise the stone rolled from the entrance and the guard gone. For an earthquake had shaken the place and a shining angel had rolled away the stone and sat upon it. These phenomena had appalled the soldiers and stricken them to the ground as dead. We may believe that on their recovery they abandoned their post in terror, and after many hours dared to mention the matter to the chief-priests, who, in full Sanhedrim, gave them a heavy bribe to propagate the falsehood that the body of Jesus had been carried off by his friends. If danger should come to the

* The three days and three nights of Matt. xii. 40, must include the hours of suffering and trial from Gethsemane. In a sense they were days in the "heart of the earth." Cf. Ps. lxxi. 20.

† Men would have been repelled by the guard, women might win an entrance.

soldiers from a complaint made before the governor, the priests would protect the soldiers, and see them saved from punishment. So soon as the women saw that the sepulchre was open and the guards gone, Mary Magdalene, surmising that the authorities had transferred the body to another place, turned and ran back to the city, leaving her companions at the tomb. She found Simon and John and told them her sad story, at which they started immediately for the sepulchre.

Meanwhile the other women had entered into the open cavern full of amazement and doubt, anxious to find any trace of their buried Lord. Suddenly, in the darkness of the sepulchre, they beheld two men in bright garments that sent forth rays of supernatural light. One stood by them and the other was sitting on the right side of the sepulchre. In this mysterious presence the women trembled with fear and crouched to the ground, till the voice of one of these shining visitants reassured them. "Do ye seek Jesus the Nazarene, the crucified? Why seek ye the living among the dead? He is not here but is risen, according to his own words. Do ye not remember how he said to you in Galilee, that the Son of Man must be delivered into the hands of sinners and be crucified and rise again the third day? Come, see the very spot where the Lord lay. And now go quickly and tell his disciples, and especially Peter, that he is risen from the dead and is ready to lead you into Galilee. There shall ye see him

according to his promise.* This is all I have to say." The women, thus possessed first of the glorious truth of the resurrection, leave the sepulchre and hasten to find the apostles. As they were on their way, Simon and John, followed by Mary Magdalene, coming by another route, reach the tomb. John stoops at the low entrance and sees the linen cloths lying where the Lord's body had lain. Simon pushes past, enters, and carefully regards the linen cloths, and notices that the napkin which had been bound around the head was not with the rest but was rolled up separately in another place. John then follows Simon within, and both are satisfied that Jesus has arisen. They then quit the sepulchre to tell the other disciples, not knowing that the women were ahead of them on the same errand. While John and Simon were within the sepulchre, Mary Magdalene, who had brought them there, stood without in tearful despair. When the two apostles had left, she stooped to gaze into the tomb, and there to her surprise saw two shining ones sitting, one where the head and the other where the feet of Jesus had reposed. A voice, like that which had comforted the other women a little before, now speaks to her : "Why weepest thou?" And her reply (where sorrow seems to blind her eyes to the supernatural) is honest and earnest: "Because they have taken away my Lord and I know

* Matt. xxvi. 32.

not where they have laid him." Lifting up her head from the entrance she looks backward, and sees standing behind her one whom she takes to be Joseph's gardener in charge of the spot. At his questions, "Woman, why weepest thou? Whom seekest thou?" she exclaims, "If thou, sir, hast carried him away, tell me where thou hast laid him and I will take him away." She thought that he who had suffered as a malefactor had been thrust out of the rich man's sepulchre—by a jealous underling. She would find the body and bury it anew herself. In her grief, she seeks any solution of the problem. All that the gardener said in reply was "Mary." The veil falls from her eyes. The truth enlightens her. It is Jesus himself. He has come again. She believes this to be the fulfillment of the promise of the Paraclete. She cries in joy and awe combined, "Rabboni" (Teacher), and feels that now once more and forever she is in the company of the Master she loves. But Jesus checks the conclusion. "Do not remain in my company. This is not my promised coming in the Paraclete, for I have not yet ascended to my Father. But go to my brethren and tell them I am going to my Father and your Father, and my God and your God." And so this brilliant moment passes. The conversation begun by the angel was completed by the Lord of glory. Mary obeys Jesus by leaving him. She is to walk by faith, not by sight. And now the other women on their way to tell the apostles are met by the Master who had just blessed Mary



EMMAUS.

with the first view of his risen life.* They are permitted to embrace his feet and pay him their heartfelt homage, and then are ordered to tell the disciples to depart for Galilee in expectation of seeing him there.

These women and Mary Magdalene arrive about the same time at the place where the nine apostles were assembled in much sadness, and tell them of the fact of the resurrection and its confirmation by the very sight of Jesus himself; but their account gains no credence in those despondent hearts. Meanwhile, as John and Simon were seeking the common centre where the disciples congregated, we may believe that they were providentially delayed, and in this delay Jesus appeared to Simon,† as if to soothe his peculiar sorrow for his shameful denial of the Master, which must have been a grievous burden to his memory.

Nothing further connected with the manifestation of Jesus, or the attitude of the disciples, appears to have occurred during that day of the resurrection, until an incident in the late afternoon led to a further appeal to the faith of the disciples. Two of them that afternoon set out from Jerusalem for Emmaus, a place seven miles off, probably their home. They probably left Jerusalem at half-past three o'clock, after the evening sacrifice, and would reach Emmaus about sundown. Of course the conversa-

* Mark, xvi. 9.

† See 1 Cor. xv. 5, and Luke, xxiv. 34.

tion of these two* turned upon the death of Jesns, and about this they were in much doubt, when a traveller joined them who remarked their sadness and earnest discourse and inquired the cause. One of them replied in a tone of surprise : “ Surely thou art the only sojourner in Jerusalem who is ignorant of the events that have occurred there these past days ! ” “ What events ? ” asks the stranger. They then enlarge upon the subject to his supposed ignorance. “ What events ? Those concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people. Him the chief-priests and rulers delivered over to death, and the Romans crucified him. But we were hoping that he was the great Redeemer of Israel, who was to come. But notwithstanding all these hopes,† this is the third day since his death. But we have been astonished by the account of some women of our number, who were early at his sepulchre, and on not finding his body came and said they had seen angels who had declared him to be alive. And some of our number who went to the sepulchre on the women’s report‡ found indeed that the body was gone.” To this account the strange traveller made a very unexpected reply, as the three passed on together among the hills. “ O ye dull of perception and slow of heart in seizing the meaning of the prophets ! Are not these events to which you refer just

* One is called Cleopas. But we know nothing further of their identity.

† For this rendering of σὺν πάσι τούτοις, see Neh. v. 18.

‡ i. e., Mary Magdalene’s.

what were predicted of the Messiah?" The eloquent and impassioned speaker then took up prophecy after prophecy from Moses to Malachi, and spent the hours of the journey in a complete exposition of the Messianic record to the enchain'd attention and admiration of the two disciples. When this recital was completed, they had arrived at Emmaus, and the stranger was about to leave them and pass on ; but the disciples had been so won by the manner and wisdom of their travelling companion, that they urged him earnestly to stay for the night, now at hand, with them at their village home, to which he consented.

The three, therefore, turned in together, and the evening meal was spread. At the frugal repast the stranger assumed the place of host, took the loaf in his hands, brake it, and handed portions to the others. This movement, so surprising, opened their eyes to his true character. It was their risen Lord. They had not time to cast themselves in joy and reverence before him, when he had disappeared. All his words along the way that evening now wrought their deep impression on the minds of these two disciples, and they saw how clearly the converging rays of prophecy met in the person of Jesus. Chiding themselves for not having sooner recognized the Master,* they immediately start back for Jerusalem, where they arrive probably between nine and ten o'clock in the even-

* Both in this case and in that of Mary Magdalene's first meeting with the risen Lord, Jesus seems to have purposely altered the appearance of his countenance.

ing. They find the disciples gathered together, and tell them the story of their experience. Simon and the women to whom the Master had appeared had in vain endeavored to persuade the rest of the truth of the resurrection, and now the testimony of Cleopas and his companion meets with no better reception. The matter is too astounding for their faith. Neither prophecy nor promise, though supported by seven witnesses of the risen Jesus, makes any impression upon their hearts. But while the two from Emmaus were still insisting on their narration in the little assembly (sitting with closed doors through fear of interruption by Jewish officers or spies), Jesus himself stood suddenly among them and saluted them. The most of them thought it was a ghost. Jesus then spoke. "Why are ye perplexed? and why do doubts arise in your hearts? Behold my hands and my feet—touch me—a ghost has not flesh and bones as ye see I have." A joy spread through the assembly, mingled with wonder and doubt, till he called for food and ate before them. He then continued: "This is what I spake to you while I was yet with you, that all that is written in the law of Moses and in the prophets and in the Psalms concerning me must be fulfilled. The Messiah had to suffer and to arise from the dead on the third day, and proclamation was then to be made in his name of repentance and remission of sins to all nations. Ye, beginning at Jerusalem, are witnesses of these things. And behold, I send upon

you the Spirit promised by the Father, and do ye abide in the city of Jerusalem as your central home,* until ye be clothed with a divine power. As the Father sent me, so I send you. Then ye shall go into all the world and preach the gospel to every creature. He who believeth and is baptized will be saved, but he who believeth not will be condemned. And signs shall accompany those who believe. In my name they will expel demons ; they will speak with new tongues ; they will take up serpents ; and if they drink any deadly poison, it will not hurt them ; they will lay hands on the sick and they will be well.” Then breathing upon them in an emblematic sign, he said : “ Receive the Holy Spirit. Whosoever sins ye remit, they are remitted to them ; whosoever sins ye retain, they are retained.” This interview chased away the lingering doubts of all the apostles except one, Thomas, who happened to be absent. It is probable that very many of the hundred and twenty, who are mentioned as together a month later,† were present at this manifestation of the Lord, while those who were absent may have shared in the continued unbelief of Thomas. Those who were present at this interview had had the undisputable tokens of their risen Lord in his marked hands and feet, in his tangible body, in his countenance and voice, and in the power he had exerted upon their minds to the immediate understanding of the Messianic scriptures. They

* Galilee was to be *visited* only.

† Acts, i. 15.

had received in emblematic sign and in the words of promise their commission as a living, working church, which was to be actually used and enjoyed when there at Jerusalem they should be clothed with power from on high. The church thus commissioned included all believers, and the work to be done was the proclamation of the good tidings to all the world.

When Thomas reached the band of disciples, Jesus had disappeared. The rest of the disciples labored in vain to persuade him of the Master's manifestation. He resisted the overwhelming testimony of the brethren. Unanimous as they were, repeated as the manifestations had been, Thomas would not believe till he should enjoy the same sort of evidence they had possessed ; or, to use his own language, till he should see in his hands the print of the nails, and pass his finger into the print of the nails, and pass his hand into his side. So for a week he could not participate in the joyful hopes of the rest. For it was just a week afterward, that—when the disciples were assembled together, as before, with closed doors—this, the resurrection-day of the week, was marked by a new appearance of Jesus to his little church. So soon as he had saluted them, he spoke directly to Thomas : “ Put forth thy finger here and note my hands, and put forth thy hand and pass it into my side, and be not unbelieving but believing.” Thomas had the evidence he had demanded, and at once leaped to a higher recognition of the person-

ality of Jesus than ever before. "My Lord and my God," were the unrebuked words of full faith in the supreme divinity of Jesus. His confession is commended, while his slowness to believe is censured by the reply of the Lord. "Because thou hast seen me thou hast believed ; blessed are those who believe without seeing!"

Thus far Jesus had shown himself six times since his resurrection—five times on the day of the resurrection (to wit, to Mary Magdalene, to the other women, to Simon, to Cleopas and his companion, and to the assembly), and once on the eighth day thereafter. In one or the other of the last two manifestations it is probable that all the disciples who resided at Jerusalem were witnesses.

But a visit to Galilee after his resurrection was in the divine plan. The land which had seen most of his ministry, and had been most receptive of his teachings, should behold his risen glory before he should ascend to the Father. The apostles, Galileans as they were, although they were to make Jerusalem their centre, should meet him in their native province by the side of their familiar lake. The scattered believers of Galilee should also come together and add their testimony to that of the Jerusalem assembly to the resurrection of Jesus. There were a hundred and twenty in Jerusalem, but there were five hundred in Galilee,* who had recognized Jesus as the Messiah. Many of these had been, doubtless, the lame and the

* 1 Cor. xv. 6.

blind who had been healed by his word, and had found spiritual health through faith in their benefactor.

The apostles, according to the commandment of Jesus, returned to Galilee, and for the time some of them resumed their secular occupations, probably in order to their present support. The picture we have presented to us by John is very beautiful in its simple outlines. Simon, Thomas, Nathaniel (supposed to be the same with Bartholomew), John, James, and two others, were grouped together on the shore of the lake. Simon proposed that they endeavor to catch some fish. The rest agreed to the proposition. They put off in their boat and toiled all night in vain. In the gray of the morning a man hails them from the beach. He uses the style of a superior. "Children, have ye anything to eat?" They reply: "No." He then calls out: "Cast your net on the right side of the boat and ye will find them." They immediately do so, impelled by their own despair and by the commanding style of the stranger, and at once the net is so filled that they can no longer drag it up to the boat. John exclaims to Simon: "This is Jesus!" And Simon, hastily putting on his outside coat, leaps into the water to reach the shore, three hundred feet distant, by swimming and wading. The rest bring the vessel to the shore, drawing the net of fish slowly after them. Disembarking, they perceive a fire on the beach, with a fish cooking upon it and a loaf of bread. Jesus now orders them to bring some of their fish

to add to the slender provision for one that was there. Simon goes into the vessel, and with the help of the waves is able to bring the net fully to the beach without breaking it, although it proved to contain a hundred and fifty-three large fish beside the small ones caught. Taking a few of the fish to Jesus, Simon and his six companions at his invitation breakfast with him, in full consciousness that they are again enjoying the presence of the beloved Master. He acts as their host and hands to them the fish he had himself cooked and the bread he had himself prepared. They are vividly reminded of the scene in the upper room at Jerusalem, the last time they had eaten a meal in his company. Two weeks of bewildering events had elapsed. The arrest, trial, and crucifixion, the burial and resurrection, the despair, doubt, and renewed joy—these events and emotions had made the fortnight a year, while the uncertainty regarding the future—the “what-next?” of each heart, combined with the actual presence of the beloved Master, produced a conflict of fears and hopes that acted as a spell upon the disciples. They needed soothing; they needed a more spiritual view of Jesus and a more direct apprehension of their own life-work as his apostles. This would settle their minds, and help them to connect the new with the old. To this end Jesus addresses Simon, after the meal was over, with the question, “Simon, son of Jonas, lovest thou me more than these thy brethren do?” This question, while leading to an instruc-

tion which would strengthen all present, would at the same time exert a peculiar force on the impulsive nature of Simon, and show him the necessity of a humble dependence on God for a life consistent with the profession which he had so sadly contradicted in practice. Love demanded life. These lovers of the Lord were to be livers *to* the Lord. The secret of the work was to be in the affection, and the proof of the affection was to be in the work. In this exposition there was both the comfort and the incitement of their souls. Simon's ready reply is, "Yea, Lord, thou knowest that I love* thee." Jesus immediately adds, "Feed my lambs." This was the signal that their lives were to be devoted to helping the weak in the very spirit of the divine Shepherd, who gathered the lambs with his arm and carried them in his bosom. Again Jesus puts the same question and receives a like answer from Simon. This time the Master adds: "Be a shepherd to my sheep." The strong were to be guided and counselled as well as the weak assisted. A third time Jesus puts the question, but now uses the more tender word for "love" that Simon had used in his two replies. Simon was pained at the repetition. It suggested doubt of him, for which, alas! there had been such solid reason. The very reasonableness of such a doubt only added to his pain. But his noble heart burst through the difficulty by leaping to a higher view of the character of Jesus; "Lord, thou knowest

* This word "love" is a tenderer word than that in the question.



all things; thou knowest that I love thee." He appealed to the Son of God for the truth of his answer. "Feed my sheep" was now the Saviour's reply. The strong as well as the weak of Christ's flock needed feeding with the divine food of the Word, for all alike before God were weak and needy.

THE SHEPHERD.



This touching dialogue must have had a moulding influence on the conduct of the lives of the seven. If the two, whose names are not given, were Matthew and Jude, then all the apostolic writers of the New Testament (excepting the yet unconverted Paul) were present to receive the powerful impression that this interview must have made on their privileged hearts, and the feeding of lambs and sheep, with the faithful service of shepherds to the flock, is most prominently and permanently seen in the written words of these holy men, on which the Church of Jesus joyfully feeds to this day.

The Lord had especially honored Simon by this colloquy, and now he adds a prophecy which will prove a provocative to humility and prevent undue exaltation from the distinguishing mark that had been put upon him. The honors of Christ's ambassadors were to be spiritual and divine, and earthly opposition and persecution were to emphasize this truth and impress it deeply upon the consciousness of the Church. "Verily, verily, I say unto thee," continued Jesus to Simon, "when thou wast young thou wast wont to gird thyself and walk whither thou wishedst, but when thou art old thou wilt stretch forth thine hands, and another will guide thee and carry thee whither thou dost not wish." It was a prophecy of bondage and confinement in old age, whose full purport included the very last scene in Simon's earthly life, when Simon, like his Master, should be stretched upon a painful cross. But

this uttermost meaning of the prophecy was, perhaps, mercifully hidden from the apostle at this time, to come to him with a comforting power when actually bound to the tree. Then these words would be a new link of sympathy and oneness between his soul and Jesus, a new incentive to his faith.

When Jesus had thus spoken, he ordered Simon to follow him, and they moved away from the spot where they had eaten their meal. Simon, on turning to look back, saw John also following, and in the fullness of curiosity asked Jesus to tell him of John's experience in old age as he had told him his own. But Jesus refused to gratify mere curiosity. There was a purpose in informing Simon of his future, which was not a motive in John's case. The reply of Jesus ("If I wish him to remain until I come, what is that to thee? Do thou follow me,") was misunderstood by the other disciples, if not by Simon himself, and construed as a promise of exemption from physical death, a fallacy that has often been revived in later ages of the Church, as if the apostle John were yet alive, but hidden from recognition.

Whither the Lord led Simon and John at this time is not recorded. Perhaps John went no further, and Simon was taken to a private interview for a special preparation for the prominent part he had to take in the foundation of the Church of Christ.

Another appearance of Jesus was enjoyed by five hun-

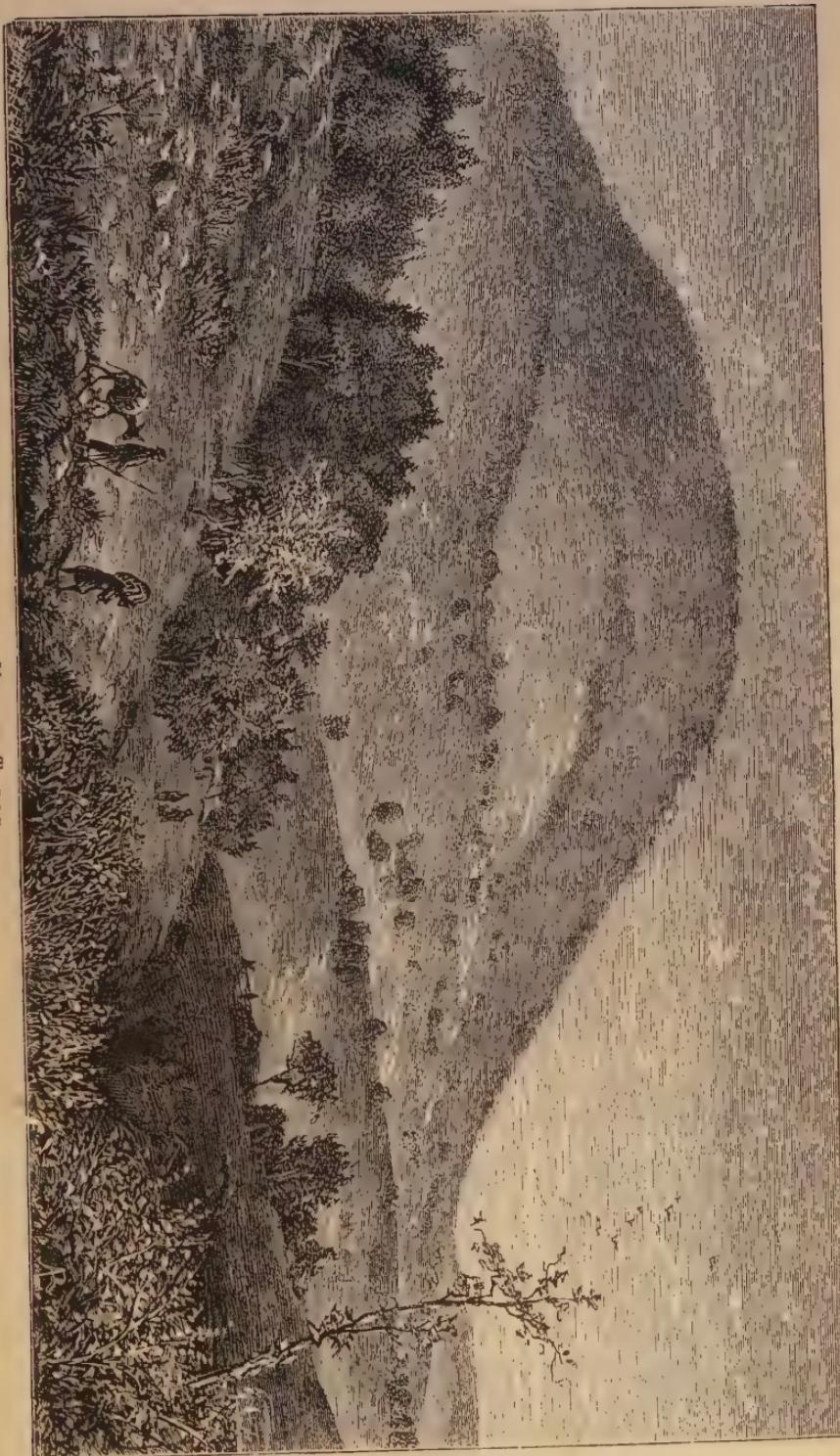
dred disciples (probably all who dwelt in Galilee and who had been collected for this manifestation) in the mountain region, where they could be separated from the general population. Even here some could not at first persuade



BY THE SEA.

themselves that this was actually Jesus. But approaching them and receiving their homage, he left them his parting commission, as he had done to the assembled disciples of Judea in Jerusalem on the evening of the resurrection-day. "All power is given me in heaven and on earth. Go,

MOUNT TABOR.



then, disciple all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all that I have commanded you ; and lo, I am with you always until the end of the world.” This charge corresponded to the one given in Jerusalem. Its points are the same, preaching, baptizing, and the Lord’s sustaining presence. And like that at Jerusalem, it is given to the whole church and not to any special class or rank of men, much less to any line of succession.

The first appearance of Jesus to his disciples after his resurrection was on the self-same day. Five times indeed on that day was he seen. Then on the succeeding “first day” he appeared to Thomas with the rest. We are tempted to believe that all his appearances were on the “first-days,” or resurrection-days of the week, as emphasizing those days for the church’s use, and forming the habit we find actually obtaining in Paul’s day.* If so, we can put the meal by the side of Gennesaret on the Sunday, a fortnight from the resurrection, and the appearance to the five hundred on the succeeding Sunday. On the fifth we may place the interview with James the brother of John, which is mentioned by Paul in his first Epistle to the Corinthians.† On the sixth Sunday we may believe the interview with all the apostles (which is referred to by Luke in the first chapter of the Acts‡), in which Jesus promised them a baptism of the Holy Ghost

* *Acts*, xx. 7; *1 Cor.* xvi. 2; cf. *Rev.* i. 10. † *Chap.* xv. 7. ‡ *Acts*, i. 3–5.

within a few days. This would bring us to the last interview of all and the ascension on the seventh Sunday, or forty-two days from the resurrection, corresponding to the round number "forty days" in Acts i. 3. That last interview we thus find.

The apostles had probably assembled in expectation of a new visit from the Master. His preceding appearances had led them to this expectation. He does not disappoint them. The well-known form is among them. Six weeks had now elapsed since the resurrection, and all things continued in the same condition as on that eventful day. The apostles are curious to know the future. They are impatient to see the promised kingdom established. They feel that some great development is at hand, they cannot tell what. They had been told to remain in Jerusalem till a divine power should come upon them. What was that? and when would it come? "In a few days," the Master had said. Might it not come at once? Why should it be delayed? With such thoughts, we may imagine, occupying their minds, they ask Jesus, on this last Sunday of personal association with their Lord, if at that time he was re-establishing the Israelitish kingdom. In his reply he reiterates the promise, while he chides their impatience. "It is not yours to know the times or seasons which the Father has set by his own authority. But ye shall receive power when the Holy Spirit has come upon you, and ye shall be my witnesses both in Jerusalem

and in all Judea and Samaria, and to the end of the earth." With this repetition of his promise, he leads them forth from the house in the city, and the little band go, as they had been wont to go in those days before this wonderful resurrection, out of the gate, down the steep declivity, over the brook Kidron, close by the garden where a few weeks before such sad and gloomy scenes had been witnessed, up the ascent of Olivet, over its brow, where the last look of Jerusalem is given, and down the eastern slope toward Bethany. But it is not now to visit Lazarus and his sisters, it is not to find a lodging after the excitements of a day among gainsaying and persecuting priests and elders, but it is to find a retired spot, where the risen Master may take his last farewell of his disciples, and leave them to learn the lesson of power to walk by faith and not by sight.

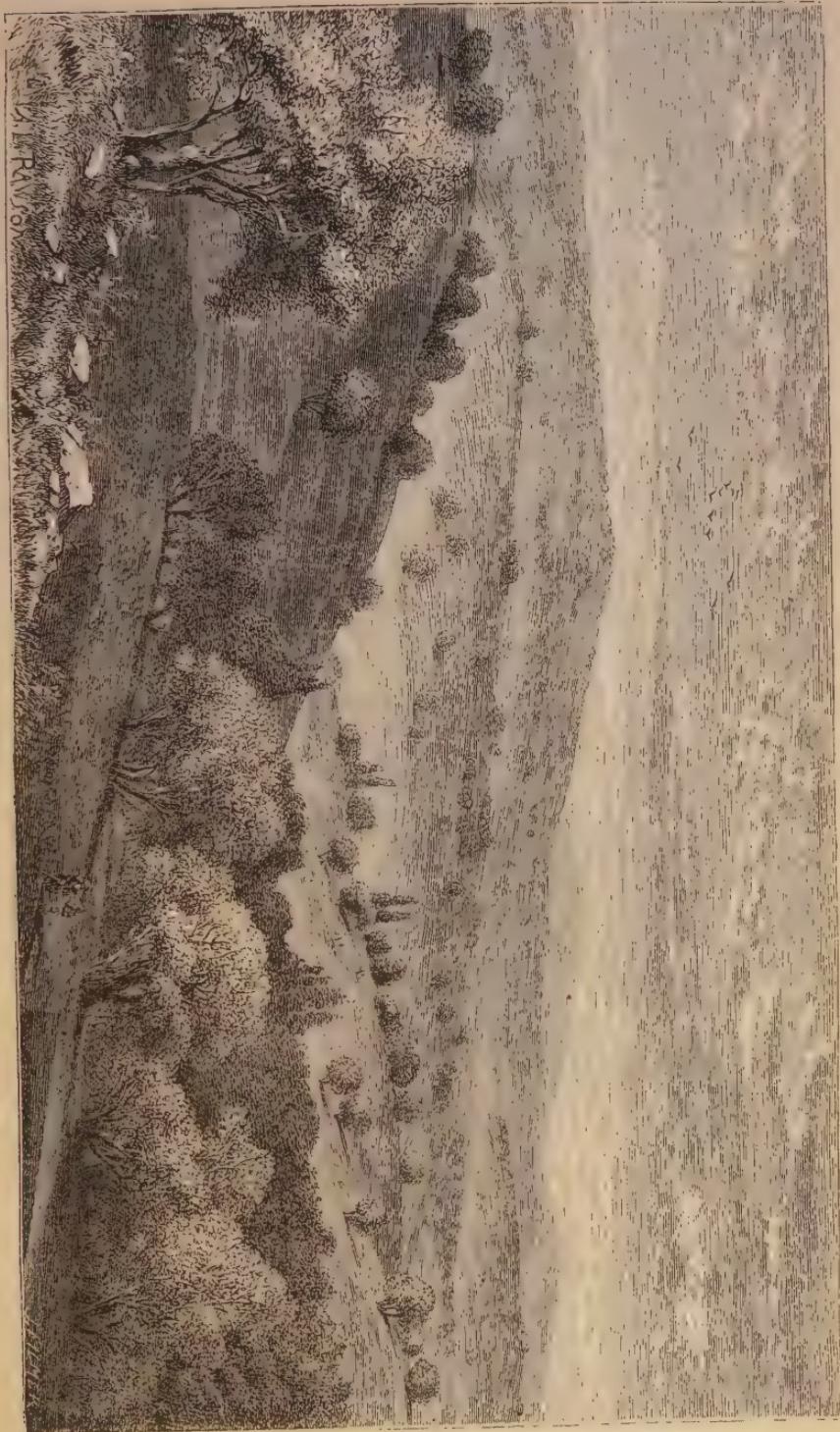
It is the most beautiful season of the year in Palestine. The harvesters are merry as they gather in the yellow grain. The flowers cover all the hill-sides with smiles. The breeze is balmy on the higher lands, and the birds and insects fill the air with song. The great city is shut out of view and hearing by the height of Olivet,—Bethany and Bethphage are hidden by their trees,—out toward the Dead Sea and the mountains of Moab the prospect is grand and sweeping. The little company halt amid these beauties of time and sense. The disciples gather in front of the Master. They are on the eve of some new revelation.

They note the sweetness and dignity of his manner. He extends his hands over them and pronounces a benediction. He rises strangely from the earth. They look with amazement. A cloud stoops toward the ascending Jesus and receives him into its folds. He is gone. They gaze heavenward in vain. They are to see him no more ; but it is theirs henceforth to preach Jesus and the resurrection.

As they continue looking intently upward, not comprehending the meaning of the strange scene they had witnessed, there are two men standing by their side, in such shining garments as those had worn who had appeared to the women at the sepulchre on the morning of the resurrection. They are heavenly messengers, come to explain the ascension, as those had come to explain the resurrection. "Ye men of Galilee, why stand ye gazing into the sky ? This Jesus who has been caught up from you into the sky shall come just as you have seen him go."

With serious and reflecting hearts, full of reverence and holy joy, the company of disciples found their way back over the brow of Olivet to Jerusalem to await there the new revelation which was promised them.

The disciples of Jesus were naturally drawn together by this very condition of expectancy. Every day they looked for a manifestation of the divine power, and probably mingled this in their minds with the bodily return of Jesus promised by the angels. The beginning and the close of the Gospel dispensation, which had been both



OLIVET.

marked by a promised visitation, the one of the Spirit, the other of the bodily Christ, were in the minds of the inchoate Church as one. In some large building in the city, like to a modern khan, these humble and faithful men and women lodged, spending their days in the courts of the temple, delighting in its worship, and praising God for the wonders which they had witnessed. It is highly probable that they expected a return of Jesus in visible glory to ascend the throne of David and administer the laws of Israel, and believed that accordingly at the temple, in the midst of the sacred features of Moriah, the centre of Israel's life, the grand disclosure would be made.

In a few days their false hopes were to be disappointed, their views elevated, and their thoughts and lives set in a spiritual channel. The day of Pentecost was at hand, the day of first-fruits. It would be the seventh weekly return of the resurrection-day. The first-fruits of the completed work of Jesus were then to be brought to the Lord. The Spirit of truth was to arm the Church with knowledge and power, and thousands were to gather around the spiritual cross. The Word that had been made flesh had accomplished his fleshly career and withdrawn from human action and human sight ; and now that Word, who was in the beginning with God, and was God, was to send forth the Paraclete to gather in the harvest which his flesh had prepared. A Christ dying for sinners was to be followed by a Christ living in the heart of his Church.

HARMONY OF THE GOSPELS (IN GROUPED PASSAGES).

MATTHEW.	MARK.	LUKE.	JOHN.
i.		i. ; ii. 1-89.	
ii.		ii. 89-52.	
iii.	i. 1-11.	iii. 1-22.	
iv. 1-11.	i. 12-13.	iv. 1-13.	i. 19-51; ii. 1-12.
		iv. 14-30.	ii. 13-25; iii. ; iv.
iv. 12-22.	i. 14-20.	v. 1-11.	
viii. 14-17; iv. 23-25.	i. 21-39.	iv. 31-44.	
v. ; vi. ; vii.			
viii. 1-4.	i. 40-45.	v. 12-16.	
xii. 1-21.	ii. 23-28; iii. 1-12.	vi. 1-11.	
ix. 2-9.	ii. 1-14.	v. 17-28.	
	iii. 13-19.	vi. 12-49.	
viii. 5-13.		vii. 1-17.	
xii. 22-50.	iii. 19-35.	{ xi. 14-28; viii. 19-21; xi. 29-54.	
		xii.	
xiii. 1-53.	iv. 1-34.	xiii. 1-9.	
viii. 18-22.		{ viii. 1-18; { xiii. 18-21. }	
viii. 23-34; ix. 1.	iv. 35-41; v. 1-21.	ix. 57-62.	
ix. 10-34; xiii. 54-58.	ii. 15-22; v. 21-43; vi. 1-6.	viii. 22-40.	
		v. 29-39; viii. 41-56.	v. 1-47.
ix. 35-38.			
x. 1-42.	vi. 6-13.	ix. 1-6.	
xi. 1-30.		vii. 18-35; x. 1-24.	
		vii. 36-50.	
xiv. 1-12.	vi. 14-31.	ix. 7-10.	
xiv. 13-36.	vi. 32-56.	ix. 10-17.	vi. 1-21. vi. 22-71.
xv. 1-39.	vii. 1-37; viii. 1-10.		
xvi. 1-12.	viii. 11-26.		
xvi. 13-28.	viii. 27-38; ix. 1.	ix. 18-27.	
xvii. 1-21.	ix. 2-29	ix. 28-43.	
xvii. 22-27.	ix. 30-32.	ix. 43-45.	
xviii. 1-35.	ix. 33-50.	ix. 46-50.	
xix. 1-2.	x. 1.	ix. 51-56.	vii. 1-10.
		xvii. 11-19.	
			{ vii. 11-53; viii.; ix.; x. 1-21.
x. 25-42.		x. 23-42.	
xi. 1-13.		xi. 1-54.	

MATTHEW.	MARK.	LUKE.	JOHN.
xix. 3-30.	x. 2-31.	{ xiii. 10-17, 22-35; xiv.; xv.; xvi.; xvii.; xviii. 1-14.	xviii. 15-30.
xx. 1-16.			
xx. 17-34.	x. 32-52.	xviii. 31-43. xix. 1-28.	
xxvi. 6-16.	xiv. 3-11.	xxii. 3-6.	xi. 55-57; xii. 1-11.
xxi. 1-27.	xi. 1-33.	xix. 28-48; xx. 1-8.	xii. 12-19.
xxi. 28-32.			
xxi. 33-46.	xii. 1-12.	xx. 9-19.	
xxii. 1-14.			
xxii. 15-23, 38.	xiii. 13-40. xiii. 41-44.	xx. 20-47. xxi. 1-4.	xii. 20-50.
		xxi. 5-36.	
xxiv. 1-42.	xiii. 1-37.		
xxiv. 43-xxv. 46.	xiv. 1-2, 10-11.	xxi. 37-xxii. 6.	
xxvi. 1-5, 14-16.	xiv. 12-31.	xxii. 7-38.	xiii.; xiv.; xv.; xvi.; xvii
xxvi. 17-35.	xiv. 32-42.	xxii. 39-46.	xviii. 1.
xxvi. 36-46.	xiv. 43-52.	xxii. 47-53.	xviii. 2-11.
xxvi. 47-56.	xiv. 53-xv. 1.	xxii. 54-xxiii. 1.	xviii. 12-28.
xxvi. 57-xxvii. 2.			
xxvii. 3-10.	xv. 2-20.	xxiii. 2-25.	xviii. 29-xix. 16.
xxvii. 11-31.	xv. 21-41.	xxiii. 26-49.	xix. 17-37.
xxvii. 32-56.	xv. 42-47.	xxiii. 50-56.	xix. 38-42.
xxvii. 57-66.	xvi. 1-4.	xxiv. 1-2.	xx. 1.
xxviii. 1-4.			xx. 2.
		xxiv. 3-9.	
xxviii. 5-8.	xvi. 5-8.	xxiv. 12.	xx. 3-10.
xxviii. 9-15.		xxiv. 10-11.	
	xvi. 9.		xx. 11-17
	xvi. 10-11.		xx. 18.
(Acts, i. 4-5.)	xvi. 12-18.	xxiv. 13-35.	xx. 19-23.
	xvi. 14-18.	xxiv. 36-49.	xx. 24-25.
			xx. 26-31.
xxviii. 16-20.	(1 Cor. xv. 6.)		xxi. 1-25.
(Acts, i. 6-14.)	xvi. 19-20.	xxiv. 50-53.	

J. C. H. K. H. K.

NOTES ON THE ILLUSTRATIONS.

- | | PAGE |
|---|------|
| 1. FRONTISPICE. HEAD OF JESUS, | |
| Engraved on steel, after the bust (in marble) by H. N. Kingsley,
M.D.; by Frederick Halpine. | |
| This masterpiece of sculpture (although by an amateur) is an ori-
ginal conception by one of Dr. Crosby's parishioners, and was
inspired by his sermons on the life and work of Jesus. | |
| 2. MAP OF PALESTINE, | |
| Engraved on copper by W. P. Speller; constructed by A. L. R. The
general features only of the country are given, omitting details,
especially modern, except such as are called for by the text. | |
| <i>The engravings on wood were produced under the direction and by
 the hand of John Filmer, from original designs drawn on wood by
 Albert L. Rawson.</i> | |
| 3. VIRGIN FOUNTAIN AT NAZARETH, | 15 |
| From a photograph by W. E. James, of the Quaker City expedition. | |
| This fountain supplies an abundance of water to the north of the
city of Nazareth, and is an antiquity. The women are seen carry-
ing water-jars on their heads; in which manner all the water used
in the family is carried, except where persons can afford to hire
the work done by the donkey-men. | |
| 4. MAP OF THE ROMAN EMPIRE, | 17 |
| The New Testament history includes the reigns of the Roman Em-
perors Augustus, Tiberius, Caligula, Claudius, and Nero; and the
empire under Augustus is here given, including the best regions of
Europe, Asia, and northern Africa. The population was, at the
date of the crucifixion, eighty-five millions. | |
| 5. AIN KAREM, | 23 |
| “St. John’s village.” Residence of the parents of John the Baptist. | |
| Where Mary visited her cousin Elizabeth, “a city of Judea,” about
four miles west of Jerusalem. The modern convent is said to mark
the site of the “house of Zacharias.” | |
| 6. BETHLEHEM, | 25 |
| Four and a half miles south of Jerusalem, on a rocky, long, double
hill. An ancient site, bearing memories of Jacob (who buried
Rachel near), Boaz, Ruth, and Saul; and it was the birthplace of
David and the “Son of David,” Jesus. The “Inn of Chimham”
(Jer. xli. 17) is supposed to have stood on the site of the modern
convent. The hills around the place are now terraced and pas-
tured with flocks and herds as they have been from most ancient | |

PAGE

times. Jerome, one of the most learned and devout of the early fathers, finished his work of exegesis and comment and died at Jerusalem, A.D. 420, aged seventy-four. Tradition says that his study was afterward enlarged into what is now the chapel in the convent. Population, three thousand.

7. FIGURES IN THE TEMPLE,

The devout Jew, Simeon, who took the child Jesus in his arms in the temple, and gave God thanks for what he saw, was father to that Gamaliel who was teacher to Paul.

8. THE WISE MEN BY NIGHT,

Magicians, or astrologers (wise men), have formed a class, or a profession, in the East, from most ancient times, and they were often the chief men among the kings' counsellors and officers, especially in Babylon and in Egypt. Magicians are supposed to have a secret power over disease, evil spirits, and over the fortunes and destiny of men. They deal in spells, incantations, and charms, of which the famous "Seal of Solomon" (six-pointed star) is an instance. Their influence in the East is almost supreme. In Daniel's time they were the chief advisers of the king, holding the highest offices in the nation.

9. IN EGYPT,

Supposing that Joseph the carpenter was a *carver*, and not a house-builder (for wood is scarce and precious in Palestine and Egypt), we should find him working at his trade in the land of his exile. Wood-carvings are very common in the East as ornamental finish to the interior of houses.

10. NAZARETH,

It is probable that the general features of the hill and valley, fountains and water-courses, have not greatly changed since the days when Jesus "was subject" to his parents in this beautiful valley of Nazareth. Of the village itself, with its narrow streets, convents built over traditional "holy places," and Moslem mosk, not much can be said beyond that it is the most prosperous in all that part of Palestine. The view from the summit northwest of the village is very extensive, and commands the appreciation of every visitor. The rock of the whole region is a soft, white marl, easily crumbled; and there is not probably a house or structure of any kind, nor even a loose stone, remaining as it was in the time of Jesus' residence here. The "steep place," or side-hill near the Maronite Chapel is most likely the one mentioned in the gospel.

11. PLAIN OF MUKHNA,

This plain or valley extends south from Nablus about five miles (to the foot of el Kauzah), and is well watered by living streams, and cultivated. The brook shown in the picture passes a few rods east of Jacob's well, and empties into the Jordan under the west foot of the highest peak of Mount Gil-e-ad (Jebel Osha). Camels are used to carry in grain in sheaves, and other farm produce, as wagons are not in use.

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12. CARPENTER. (<i>See In Egypt, No. 9,</i>)	56
No Oriental will stand at work, if he can sit; and much of their work is done while sitting on a carpet or on the ground.	
13. SUCCOTH (<i>Booths</i>),	61
In the Jordan valley, ten miles south of Bethshan, there are ruins of ancient villages on both sides of the river. The Succoth of Jacob was on the east side, in the tribe of Gad. On the west side there are copious springs, and an abundance of water. The white peak in the distance is Mount Hermon. (<i>See Nos. 17 and 20.</i>)	
14. FIGURE IN THE ABBA,	64
The large cloak, which is the sackcloth of the Scripture, is so called on account of its shape, which is square, with holes for the hands at the corners. It is open in front. The coarse hair of the camel or goat is made into this cloth, which is the same as that used for tents in the desert.	
15. SINAI,	71
The plain in the middle of the view is <i>er-Rahah</i> , and the peak in the centre is <i>Jebel Musa</i> (Mount Moses), seven thousand feet high. To the right is <i>Jebel Katerin</i> , eight thousand seven hundred feet. <i>Om Shaumer</i> is the highest peak of the group, and is nine thousand three hundred feet. The convent is seen in the narrow valley of <i>Shueib</i> , whose history extends back nearly to the first century after Christ.	
16. THE WILDERNESS,	78
The country between Jerusalem and Jericho is unsettled, and only inhabited by shepherds, who live in tents or booths. There are no ruins of ancient cities, and it was probably always a pasture-land only. The habit of the bees in the East is to deposit their honey in hollow trees, in combs suspended from the limbs of trees, in hollow places in rocks, and in holes in the ground. The great variety of aromatic herbs, bearing flowers almost the year round, affords a <i>nesting-ground</i> for bees almost constantly.	
35. AN ORIENTAL GIRL,	186
The dress of the Oriental women is very showy. The head-dress wanted many consists of many braids of hair, many silk strings loaded with coins, on the bank of the Wady Shaib, and is called <i>Nimrin</i> (Nimrin; <i>panther</i> , of Numbers xxxii. 36). The stream runs quite full of water in a bed of shells and gravel, and is fringed with a luxuriant growth of shrubs and small trees.	
18. CANA OF GALILEE,	93
Eight miles north of Nazareth, on the side of a long wooded hill, in a fertile district, near Mount Kaukab. There is scarcely a habitable house in the ruinous village, whose houses were originally built of limestone. The region is almost given up to wild game, and is a favorite hunting-ground.	
19. KEFR KENNA,	95
Is the other site which many prefer to the first as the true location of the ancient Cana. It is three miles northeast of Nazareth, in a hilly,	

- high, fertile district, and is built on the side of a narrow valley.
There are ancient ruins at both sites.
20. FORD OF THE JORDAN. (*See also BETHANY, No. 17*) 103
 Nearly opposite Jericho is the "Greek," and a little lower down stream the "Latin" bathing-places in the Jordan, but there is really no ford at either place. The true locality of the baptism of Jesus is suggested by Dr. Crosby as more probably at or near Succoth, where John had been, and was baptizing at the time. There is an abundance of water almost anywhere in the Jordan valley, but more so in the upper part, and about Bethshan and a few miles below, where Aenon, Salim, and Succoth are located.
21. JACOB'S WELL, 107
 About a mile southeast of Shechem, and said to be one hundred and twenty feet deep. It is now filled up to about ninety feet, and has water in the rainy season. The plain of Mukhna ends here, where Gerizim on the left, and Ebal on the right, enclose the level spot on which "Joseph's tomb" stands.
22. TELL HUM RUIN, 111
 On a hill north of the Lake of Galilee there are ruins of a synagogue and other buildings; among which are a number of carvings and mouldings, and some remains of sculptured human heads and animals, which are supposed to mark the site of Capernaum.
23. SHIPS, 114
 Sketched from Nile boats near Cairo.
24. WOMEN, 118
 Two are grinding wheat for bread, and another is heating the oven with dry grass and weeds. Bread made from the grain freshly ground and baked with the bran unsifted "has no dyspepsia in it." The grain for the day's use is almost always ground in the morning.
25. JEBEL KAUKAB, 123
 A picturesque limestone mountain ~~top and eastern slope~~, not much ~~can be~~ said beyond that it is the most prosperous in all that part of Palestine. The view from the summit northwest of the village is very extensive, and commands ~~the appreciation of the west.~~
~~The road~~
26. HAZUR, 132
 The ancient capital of Canaan. The ruins are about six miles south of Kadesh, in Wady Hendaj, overlooking the Huleh. The sculptured lintels, cornices, and other ornaments are in good style, and the extent of the remains indicate large buildings.
27. MAP OF NAZARETH, 136
 The vicinity of Nazareth and Capernaum. Only a few modern names have been given, although this district is now well occupied. There are hundreds of sites of villages in ruins, without names, evidences of an ancient prosperity.
28. TELL HUM. CAPERNAUM, 137
 The hill, looking west. It was a fine site for a town, commanding a wide prospect east and west and south, across the lake toward

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Tiberias. The site of Capernaum is not located beyond question, as there are very clear arguments in favor of at least three localities: Tell Hum, Khan Minyeh, and Ain Mudawarah, all north of the lake, but several miles apart.	
29. BETHSAIDA OF GALILEE,	146
Nearly four miles from Tell Hum, southwest, on the shore of the lake, is Khan Minyeh, supposed by some to mark the ancient site.	
30. THE CENTURION (<i>Captain of 100 men</i>),	150
A Roman military officer. (Matt. viii.; Luke, vii.)	
31. NAIN AND JEBEL DUHY,	154
A small village among ancient ruins, lies on the slope of the Hill Moreh, overlooking the valley where the Midianites encamped on the night when Gideon attacked them with his three hundred men, with lamps and trumpets. The funeral procession which Jesus met must have come down the face of the hill toward us where there are ancient tombs, as there are precipices on the other side, and the mountain is behind.	
32. A DIVAN,	163
Interior of an Eastern upper chamber, showing the method of building the divan (cushioned seat around the sides of the room), the gallery for women, the pavement of colored stones or wood, the windows high above the head, usually, and the carvings on the walls.	
33. WHEAT-HEAD,	171
Acre, city and bay, and Carmel in the background. The camels tied in a "string" show the way of carrying wheat to the seaport. Tristram met (1864) a string of 266 camels, on the way from Acre to the interior (<i>Land of Israel</i> , p. 485).	
34. STORM,	177
On the Sea of Galilee, near Magdala. The wind comes down from the high, steep, bare hills around the sea, with great force and suddenness, raising a fierce tempest in a few minutes, which as suddenly is stilled after the passing of the storm.	
35. AN ORIENTAL GIRL,	186
The dress of the Oriental women is very showy. The head-dress includes many braids of hair, many silk strings loaded with coins, and peculiar shaped ornaments, flowers; a fine colored handkerchief, or small shawl; ear-rings and nose-ring; coins or medals hung to the edge of the red cap on the head, and a string of beads on each side of the face, sometimes ages , and chains of coins, are hung around the neck. Bracelets, wristlets, and anklets (often of a pound each in weight), of gold or silver, brass, or even of glass, are worn by nearly every woman, young and old.	
36. THE VIRGIN FOUNTAIN (Bethesda),	192
On Ophel, about midway between Siloam and the temple site. It is supplied with sweet water from a source in the heart of Ophel, and from springs under the temple site, by aqueducts under ground. From the time the city gates are opened in the morning until they	

- are closed at night (sundown), there is a constant stream of women carrying water from this fountain. Donkeys are used to carry the water from En Rogel, which is much lower down the valley.
- 37. FIGURE READING,** 197
Ancient books, written on long rolls of parchment, and kept on one or two rollers, and when not in use, rolled up and put into a case or cylinder, or tied up. There are books in the alcove. In some libraries in the East, books are hung on pegs around the room.
- 38. GENNESARET,** 205
View looking southwest from the rocks above Khan Minyeh. There is an ancient channel cut in the rocks on the brow of the hill, but whether for war, or for water, is not known. The plain is cultivated, but is not very productive on account of the great number of thorns, which choke out the grain. In the distance is the Wady Humam, described by Josephus as full of robbers who lived in caves (which are now inhabited only by birds); and the Mount Hattin, famous for the last battle between Saladin and the Crusaders, July 5th, 1187, since which day there has been no Christian rule or power in Palestine.
- 39. PANEAS, THE VILLAGE,** 212
Built in a green and sheltered vale, among the lower spurs of Hermon. Only about fifty tumble-down houses now represent the ancient Cæsarea Philippi, and the still more ancient city of Pan. The people build huts of wickerwork, from oleander twigs, on their roofs, under which they sit in the heat of the day, and sleep at night.
- 40. CHORAZIN RUIN,** 216
The Arabs name a heap of ruins, a few miles north of Tell Hum, Kerazeh, and there are found some finely sculptured architectural ornaments, the ruins of a synagogue.
- 41. THE PLOW,** 219
Bethhoron in the background. Plowing is mostly done in the rainy season, or winter. (Eccl. xi. 4.) It is a custom to plow in companies of ten or a dozen teams and plows, for society and for mutual protection, which dates from remote antiquity. (1 Kings, xix. 19.) The plow is made of a crooked stick (small tree and root), shod with a bit of iron. The best American plows were rejected by them—because the wooden ones were good enough for their fathers, and therefore good enough for their sons.
- 42. CASTLE OF KADESH,** 225
This ruined castle, or palace, was built for a bathing place, by Herod, near the hot springs of Callirhoe, which are so copious as to form a brook eighty feet wide, and ten to twenty inches deep, flowing swiftly over a rocky bottom, eight miles to the Dead Sea. It is supposed that John was beheaded here.
- 43. COIN, PENNY, DENARIUS.** (Value fifteen cents), 231
This was the day's wages of a Roman soldier.
- 44. BETHSAIDA BEYOND JORDAN,** 233
Not quite three miles north of the Sea of Galilee, and a half mile

- east of the river Jordan, is a hill on which the ancient city stood, which was once highly favored, as we may suppose from its name of Julias, after the daughter of Augustus. It is mentioned by Pliny. The ruins are extensive, and some of the best preserved rooms are used as granaries by the Arabs. The view is from the southwest side of the hill, and looks over the Plain of Butaiha and the Sea of Galilee. 241
45. THE FIG FOUNTAIN. (Ain Tineh),
This fine fountain is close under the rocky hill, near Khan Minyeh, and the water flows out close to the lake, and nearly on a level with it.
46. SIDON, 247
The many fine orchards and gardens around it make this city a pleasant place, but it was decayed and ruined many ages ago—even “before antiquity began.” The castle is built of very heavy stones, in the Hebrew (or Phœnician) bevelled (or panelled) style, and has in its oldest and solid lower part many fine granite columns, the remains of more ancient structures. The site of the castle is artificial, and is made up of pottery, shells, and rubbish from the ancient purple dye factories. Population, about ten thousand.
47. PELLA, 251
On the west slope of Mount Gilead, looking down into the Jordan valley. There is a fine fountain, and ancient ruins. The Christians found a refuge here after the destruction of Jerusalem by Titus, and made it a noted place for several centuries.
48. HULEH MARSH AND PLAIN, 259
Are about ten miles north and south, and three or four wide, and capable of the highest cultivation; but there is not a house in the whole region. The cultivators bring their tents, or build temporary huts of mats, woven from reeds, and live in Damascus, or other cities. This is a hunter’s paradise, so abundant is the game. The papyrus, once the glory of Egypt, and now almost extinct there, forms a floating bog of several miles in extent.
49. WINNOWING, 264
The “fan” is made of willow twigs, oleander, or reeds. Sometimes a many-tined fork is used. The grain is poured out, or thrown against a strong wind, in the open field, where a spot is levelled for the threshing-floor, and so used for ages.
50. MOUNT HERMON, 267
The highest peak, and at the south end of the range of Anti Lebanon. It has been a resort of the religious from most remote antiquity, and the ruins of heathen temples lie scattered on all sides, all over the mountain, even to its very summit. It is nearly ten thousand feet high, and bears a crown of perpetual snow. In the south wall of a mined temple at Rukleh, on the north side of the mountain, there is a colossal head, sculptured in granite, looking toward the temple on the summit of Hermon. When Paganism

- was supreme the fires on the altar on the mountain-top were answered by other altar-fires in the chain of temples whose ruins we can trace all around Mount Hermon. 272
51. PANEAS,
The Jordan source. This large fountain, which forms a river at once, flows out from under the foot of Mount Hermon. The buildings in the face of the hill are Mohammedan chapels. The castle on the left is ancient. The best preserved antiquity is a Roman bridge, over the Jordan. The locality has been fitly compared to the Italian Tivoli, which it rivals in its "wild medley of cascades, mulberry-trees, fig-trees, dashing torrents, festoons of vines, bubbling fountains, reeds, and ruins, and the mingled music of birds and waters."
52. COIN, STATER (*standard*), 276
There were coins of this name of gold, electrum (gold $\frac{3}{4}$, and silver $\frac{1}{4}$), and silver. Its value was equal to a didrachm, or the half-shekel, which was the amount of the yearly tribute required of all Jews over twenty years of age. The piece found by Peter in the mouth of the fish, was a tetradrachm, also called stater, and was worth two half-shekels, the needed sum for the tribute for both Jesus and Peter.
53. PANEAS, THE CASTLE, 278
On a ridge, about seven hundred feet long, narrow in the middle, and one thousand feet above the plain of Paneas. The work is most ancient, and of peculiar style. The doors were "lifted up" in grooves, which still remain. (See David's allusion, in Ps. xxiv. 7.) There are many inscriptions in Arabic relating to the times of the Crusades. The view from the site is very extensive and beautifully various; over snowy mountain, fertile plain, lakes, rounded hills, and winding streams.
54. RUIN AT SAMARIA, 285
St. John's church was built by the Crusaders on the site of a more ancient structure. It stands on a spur, a hundred feet above the valley, affording a fine prospect over plains and valleys teeming with every product of the soil. Close to the ruined church is an old reservoir, which may have been the "pool" in which Ahab washed his bloody chariot.
55. PLAN OF MOUNT MORIAH, 288
The chief interest here is the temple site. Josephus, corroborated by other writers, repeats in several places, that the extent of the site of Herod's Temple was four hundred cubits (six hundred feet), and recent examinations of the foundation walls have determined the exact extent, showing where the additions have been joined on the east and north. The space is now occupied by several mosques; El Aksa, Mogrebin, Abu Beker, and of Omar, besides several small chapels. There are several well-mouths opening into the "sea," and other reservoirs below. The plan shows the position and dimensions of the churches built on the platform in different ages, since

- the destruction of the Temple by Titus. Those of Justinian, of Golgotha, and of Constantine, have almost entirely disappeared. The Golden Gate is supposed to have been the vestibule or entrance to Constantine's church. The jealousy of the ruling powers in Jerusalem still prevents a thorough examination of the area, which would probably settle some disputed points, and would certainly gratify the antiquarian. (*See MAP OF JERUSALEM, No. 92.*)
56. **SHEPHERDS' BOOTHS**, 293
 A hut made of branches of trees, covered with leaves or grass, or growing vines, for temporary use while watching the vineyards or fields of grain. In cultivated districts they occupy every height, and the watchers call to each other, or make signals for mutual assistance.
57. **AIN MELLAHAB**, 298
 A pool, or fountain, of warm water, about four hundred feet across, from which, especially in cold weather, large numbers of fish are taken.
58. **MARY OF MAGDALA**, 303
 The village of Magdala has only about twenty poor huts, built over the ruins of ancient houses. Behind it, among the hills, there are good pastures, with flocks and herds.
59. **THE BLIND BEGGAR**, 310
 A great many people in the East live on charity—it is not their need, but their profession.
60. **THE WAY TO JERICHO**, 317
 The view is not far from the ruin called the "Khan of the Good Samaritan." The Wady Kelt (ancient Cherith) is a wild, rocky, thorny, dangerous ravine.
61. **BETHANY**, 324
 Has a few remains dating from the age of Constantine and the Crusaders, and a reputed sepulchre of Lazarus. A poor village in a pleasant spot. The people are mainly occupied in *making* relics and keepsakes, which they sell to pilgrims.
62. **MAHANAIM; THE POOL**, 327
 A site called Mahneh, on the northeast slope of Mount Gilead, where there is a fine large pool, and several acres of ruins, marks the locality of the ancient Mahanaim.
63. **EPHRAIM: OPHRAH**, 334
 Now called Et Taiyibeh; on a hill about twelve miles northeast of Jerusalem.
64. **BETHEL**, 337
 The Arab village on the hill is supplied by water from a fine large pool in the valley.
65. **THE LOST SHEEP**, 345
 Vast numbers of sheep are raised in Syria, and have been from the earliest times. The large-tailed variety are valued above all others, for their fatness, and the fine quality of their wool.

66. A SCRIBE WRITING,
It is common to see a scribe in the East holding the paper in his hand as he writes. In a country where a very few people think the art of writing worth the trouble of acquiring, "scribes" prosper.
67. A LITTLE CHILD,
The usual mode of carrying a child who is large enough to hold on; though it is often seated on one shoulder. (See STREET SCENE, page 383.)
68. LORD OF THE VINEYARD,
The vine is a native in the East, and every part of it is used:—the juice or sap as a medicine; juice of the green grapes for an acid; and green grapes dried and powdered as an acid; fresh grapes as a diet, with bread, and dried as raisins; the juice of the ripe fruit is called *must*; when boiled down thick it is *dibs*; and by fermentation wine, alcohol, and vinegar; the lees yield tartar; a fine aromatic oil is pressed from the seeds; and potash is made from the ashes of the twigs.
69. ELISHA'S FOUNTAIN,
Called by the Arabs Ain es Sultan. There is water enough to turn a large mill-wheel, and it is shaded by oleanders, wild yellow apple-bushes, and a great thorn-tree; birds, many shrubs and flowers.
70. SITE OF JERICHO,
There are three localities about Jericho, the village Er Riha, the heaps near the Fountain of Elisha, and the Jericho of Herod (of the New Testament), which is on the banks of the Wady Kelt, and has many ruins of foundations and aqueducts. Two sets of arches still span a little ravine to the east of the site. Sycamore fig-trees still grow near. The distant mountain-side is full of cells that were once occupied by hermits.
71. COIN: SILVER SHEKEL,
Struck at Jerusalem by Barkokab. Value, 50 cents.
72. STREET SCENE IN JERUSALEM,
Nearly every nation under the sun is represented in the "Holy City." The eastern streets are gloomy and forbidding, because there are no windows opening into them, except a few at a great height. Safety is the first thought in building next to the street.
73. SAMARIA; THE HILL,
Almost the finest site for a city in the whole world. It is a rounded hill in the middle of a valley, which is surrounded by a range of higher hills.
74. FARMERS LYING IN WAIT,
The watch-tower in the vineyard is shown, and the enclosing wall of the field. The watch-towers are a feature of the landscape all over Palestine, especially in the southern part. One of the most interesting of these is in the Shepherd's Field near Bethlehem.
75. COIN,
Antiochus the Great. B.C. 136. Value, 60 cents.

76. JERUSALEM FROM BETHPHAGE,

The city shows to the best advantage from Olivet, and the most interesting view is this one, which is seen from the Bethany road, where it rises over the ridge between the Mount of Offense and the Hill of the Prophets. This is almost the only spot that is not marked by some edifice designed by the crafty monks to occupy the attention and influence the gifts of pilgrims. The octagonal building, covered with a dome on the right, is an ancient Christian church, now used as a mosque (and named DOME OF THE ROCK) by the Mohammedans, who covered the original Latin inscriptions which were cut in marble in the interior, with plaster, and painted on it sentences from the Koran in Arabic, part of which has peeled off. The large building with a dome at its left end, in the centre of the picture, is the AKSA MOSQUE, and stands on the temple site (see Plan of Moriah, No. 55). To the right of the Aksa is seen the tower and domes of the Church of the Holy Sepulchre; to the left is the Tower of David, by the Jaffa gate, and the white building beside it is the English church and consulate. The Armenian convent is on Zion, to the left to the English church. The Russian (Greek) consulate and church are seen over the Dome of the Rock.

410

77. COINS: MITE AND LEPTON,

Pieces of money like fish scales are in use now in Syria; and these antiquities are often found among the ruins.

415

78. JEWS' WAILING PLACE,

The large stones in the ancient temple foundation-wall at the "wailing place" were probably placed there by Solomon's workmen. Recent exploration showed that the original filling up at the base of the wall, consisting of chips of stone and earth *without pottery*, had been undisturbed; while the soil above was full of broken pottery, glass, and other evidences of men's occupation.

423

79. ANCIENT LAMPS,

These Eastern lamps are found in every tomb. They were in common use until the introduction of modern glass and kerosene oil.

423

80. OIL-JUG,

Holds about a gill.

425

81. COINS. ANTIOCHUS EPIPHANES,

Value about a dollar.

425

82. DIAGRAM OF PASSION WEEK,

Shows the time and succession of events as reckoned by the Jewish Calendar.

430

83. WASHING FEET,

This is a custom that is as grateful to the tired traveller now as it was in ancient days, and was always essential in a hot and dusty land. It was an especial honor when done by the master of the house. The water is usually poured over the hands (or feet) from a bottle, or ewer, by a servant (or the master), the dirty water falling through a perforated false bottom in the basin. The walls of this room are ornamented with wood carvings, not painted. The

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small stand, holding the vase of flowers, is used to hold the tray or table at meals ; the company sitting around it, on the carpets or on the cushions of the divan.	
84. COIN. JUDAS MONEY,	438
Half-shekel. Value, 25 cents.	
85. KIDRON VALLEY,	445
View from the Hill of Evil Counsel. The whole valley is sometimes mapped out into gardens, and divided into many little fields of various colors. The brook flows only in winter. The ruin in the foreground is of the (traditional) house of Caiaphas the High-Priest.	
86. VINE AND BRANCHES,	450
Many old estates have vines that are centuries old, and are trained over a large space, having many branches.	
87. BURNING STICKS AND GRASS,	451
In the absence of wood, grass is cut and dried for fuel, and it makes a quick and hot fire.	
88. DOOR OF SYNAGOGUE IN RUINS,	455
Near Cæsarea Philippi. There are many very notable ruins of synagogues, especially in Galilee, some of which were very highly ornamented with sculpture.	
89. GETHSEMANE,	461
The eight olive-trees which are now walled in and called (the garden of) Gethsemane, are very old, possibly one thousand years.	
90. ZION, THE DAVID MOSK,	467
The traditional location of the chamber of the Lord's Supper. The Christian Protestant cemetery is near the building, and the whole Hill of Zion, outside the city wall, is more or less a graveyard.	
91. FLOWERS FROM PALESTINE,	469
Gathered and pressed by the nuns, and also some Christian families, and sold to travellers in Jerusalem. Robert Morris, LL.D., bought some cards there, in 1868, having flowers from ten localities grouped on each, from which these were drawn.	
92. MAP OF JERUSALEM,	473
The Temple of Solomon, its successor by Zerubbabel, and the third temple of Herod, have so entirely disappeared that literally "not one stone is left on another;" and even the very location is a question of earnest debate. (<i>See note on PLAN OF MORIAH.</i>)	
The explorations in and about the city of Jerusalem during a few years just past (and now in progress), have brought to light a great number of antiquities, and lighted up many obscure passages in the Holy Scripture, obscure only by reason of our inability to understand them. These relics date from the time of Solomon, and his successors, including almost every age up to the present, for Jerusalem has written its history in dust and ashes.	
Among the temple remains are the foundation-stones (<i>See JEWS' WAILING PLACE, No. 78</i>), that were "sawed with saws," and the quarry from which they were taken is also found, under the city, at the north of the temple site ; the "sea," described by the son of	

Sirach and by Tacitus, as being under the temple, has been explored, and is seven hundred and thirty-six feet in circuit, and forty two deep, holding two million gallons; the columns and arches built to raise the platform on which the temple was built are still in their original positions, and in good preservation; the height of the foundation wall on the west side was about one hundred and fifty feet; the bridge on which Josephus says Titus stood at the destruction of the temple was also thrown down, and its remains were found, lying where they fell, but covered forty to sixty-three feet with rubbish and made earth; the spring of the arch that rested against the temple area-wall is still visible, and appears in the view of Moriah from Zion, near the corner of the wall (*See PLAN OF MORIAH*); the aqueduct from Solomon's Pools across the Tyropeon, was found entire, where it passed over a large cistern now called Wilson's Arch, from its recent discoverer; and a secret passage-way connecting Zion and Moriah, below the aqueduct. But not a single stone or a fragment that could be identified as a part of either one of the three temples.

93. TIBERIAS, 480
 The city has been destroyed several times by earthquakes, and is but a wreck of its former importance. A few palm-trees add grace and beauty to the prospect. The lake is about six miles wide opposite the city; and the eastern shore is steep, high, and cut down by deep ravines. It is supposed that because the city in the time of Christ was partly built over an ancient cemetery, and therefore unclean ceremonially, under the Jewish law, that Jesus would not enter it. The hot baths, a mile south of the city, on the lake shore, are supplied from natural hot springs, and are much frequented.
94. SPINA CHRISTI. THORN-TREE, 484
 The thorn-tree called Nukb (*nukub*), is thought to be the same species from which the "crown of thorns" was made. It is chiefly useful in the East as a hedge, forming an impassable barrier to animals of all kinds.
95. COIN. JUDAS MONEY, 490
 Shekel of copper.
96. VIEW OF MOUNT MORIAH FROM ZION, 492
 The temple site is in plain view, and beyond it is the ridge of Olivet.
(See MAP OF JERUSALEM AND PLAN OF MORIAH.)
97. BROKEN DOOR OF A SEPULCHRE, 497
 Tombs of the kings near Jerusalem, on the north side. The broken door is shown on the right as circular. (*See plan on page 501.*)
98. PLAN OF THE TOMBS OF THE KINGS, 501
 The plan of the doorway is shown separately. The door was round and rolled into place in a groove, fitting close, leaving no edge or handle with which to roll it back. The dark mark at the corner of the vestibule gives the location. Inside of the circular door (which was like a millstone), there was another hung on hinges, and so balanced as to fall shut when not fastened open. It could

- not be opened from the inside, nor from the outside when the round door was rolled into its place. Strength and skill both were needed to "roll back the stone."
99. EMMAUS. 507
Now called Kuryet el Enab, about seven and a half miles west of Jerusalem.
100. A SHEPHERD, 519
The shepherd must watch his flock by day as well as by night; and his crook is often called into service, among the rocky hills.
101. BY THE SEA, 522
Fishermen now often camp by the Sea of Galilee. The nine cities that were on the shores of the sea in the time of Christ are all but one gone; and even the fishers are few.
102. MOUNT TABOR, 523
A rounded limestone ridge, one thousand eight hundred feet above the sea, at the head of the Plain of Esdraelon, sparsely wooded. There is a weekly fair held by the farmers and traders, at the Khan Tejar, near its northern foot. The ruins of the fort built, or repaired, by Josephus are on the summit.
103. OLIVET, 529
Is a mountain ridge, three hundred feet higher than the temple site at Jerusalem, lying opposite that city on the east, with the Kidron between, and a mile long from north to south, with four summits; named, beginning at the north, Mount of the Men of Galilee, of Ascension, of the Prophets, and of Offense. During the middle ages it was dotted all over with monuments or chapels marking the assumed localities of certain events mentioned in the Gospels among which were the Tombs of the Virgin, Joachim, and Anna; the Cave of Christ's Prayer and Agony; the rock on which the three disciples slept, the spot on which Christ was betrayed by Judas, and where he was captured; where the Virgin witnessed the stoning of Stephen; where her girdle dropped at the time of her assumption; where Jesus wept over the city (left without a monument), where Jesus first recited the Lord's Prayer, and pronounced the Beatitudes; where the woman taken in adultery was brought before him; Tombs of the Prophets Haggai and Zachariah; Cave in which the Apostles wrote the Creed; where Christ spoke of the judgment to come, now marked by the Chapel of the Prediction; Cave of St. Pelagia, and of Huldah the Prophetess; Place of Ascension, now marked by a village, church, and mosque; where an angel warned the Virgin of her death; where the Apostles witnessed the Ascension; where the three Marys saw Jesus after his resurrection. These places are all visible from the wall of the city. On the slopes south and east are the place of the barren fig-tree; Bethphage; Bethany; House of Lazarus; Tomb of Lazarus; and the stone on which Jesus sat when seen by Mary and Martha.

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